

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.---No. 13.

Boston, Wednesday, June 29, 1842.

Whole No. 61.

A Temporal Millennium—a Soul-de- stroying Doctrine.

In all ages of the world, the eyes of God's people have been fixed upon a glorious period, in which the church will triumph over all its enemies. To this period Abraham looked when he sojourned a stranger and pilgrim in the land promised to him for an everlasting possession, and to his seed after him; looking for a city which hath foundations, whose builder and maker is God. It was to this period that they all looked who died in faith, but received not the promises; having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, because they sought a better country, even an heavenly; and for which cause God hath prepared them a city—that 'better thing' which God hath provided for us, that they without us should not be made perfect. It was to that period that the patriarchs and prophets looked, in which the Lord should be their everlasting light; when the day of their mourning should be ended; when their sun should no more go down; and when the inhabitants should not say they were sick; when all should know the Lord from the least even to the greatest; and the knowledge of the Lord should cover the earth as the waters cover the sea. To this period, also, the apostles looked when they should enter that kingdom which God has promised to them that love him; when Christ will appear the second time without sin unto salvation, to all those who look for him; and who will receive that crown of righteousness, which is reserved for all those who love his appearing; and when will be revealed, according to the promise, the new heavens and a new earth, wherein dwelleth righteousness; where all the redeemed will be priests of God, and of Christ, and shall reign with him a thousand years; and when the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. The fathers and the primitive church had their eyes continually fixed upon this glorious era; when Christ would return and set up his glorious kingdom; when, as they believed, the just rising from the dead shall reign; and when nature, renewed and set at liberty, shall yield plenty and abundance, being blessed with the dews of heaven; when the meek shall inherit the earth, and the feet of the lowly shall tread upon it; when the creature will be delivered from the bondage of corruption, at the final restitution of all things, spoken of by all the holy prophets since the world began. And it has been to this period that the eye of the humble and devoted christian has been directed in all ages since then—till during the last century—living in continual expectation of their Lord's return; ready at all times to go out to meet the Bridegroom when he cometh, with lamps trimmed and burning, and continually praying thy kingdom come; come, Lord Jesus, come quickly.

During the last century the doctrine that

"my Lord delayeth his coming" began to obtain prevalence in the church; and the eyes of christians begun to be directed to a period of unexampled prosperity in time; in which the tares and wheat would not grow together; in which those who lived godly in Christ Jesus would not suffer persecution; in which the little horn would not make war against the saints and prevail against them; and when those whom the Father loveth he will not chasten. In the first stages of this belief it did not assume its most dangerous features; for then it promised no peace and safety to the wicked. Its early advocates acknowledged that they differed from the fathers in the nature of the millennium, but not in all the events by which it was to be ushered in. They taught that the most awful judgments of God would precede it; that the slain of the Lord would be many, from one end of the earth even to the other end of it; when the heathen would be broken with a rod of iron, and dashed in pieces like a potter's vessel; when the wrath of the Lord would lay the land desolate, and destroy the sinners thereof out of it; when the Lord would come out of his place to punish the inhabitants of the earth for their iniquity, and there would be few men left; when the Lord would come with fire and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, and to plead by fire and sword with all flesh; when the day would come that would burn as an oven, and all the proud, yea, and all that do wickedly would be stubble, and burnt, so that there would be left of them neither root or branch; in fine, when all but the holy would be destroyed, and then they would raise up a holy race unto the Lord, and would continue for 1000 years. From such a doctrine the wicked could draw no consolation, and there was nothing in it which could induce them to put far from them the evil day. It was therefore fraught with less evil than results from it, as it is now taught.

It was not till within the last thirty years that the conversion of the world, before the millennium, became the general belief throughout the church. When the angel in Rev. xiv. 6, commenced his flight through heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people; and glorious effects began to follow the labors of these devoted men, who for the sake of Christ have gone into heathen lands, and periled their lives for his sake; then it was believed that similar results would follow the labors of missionaries in all lands, until the heathen should be all converted, and the praise of the Lord should fill the whole earth; and that the millennium, instead of being ushered in by judgments, would be attended by the most signal mercies upon God's enemies.

In this last form of the doctrine we have reason to fear that it has been productive of much evil, and will result in the perdition of multitudes of immortal souls. It has taken away from the church the blessed hope of the glori-

ous appearing of the great God; and our Savior Jesus Christ immediately. The church has taken it for granted that the world is to be converted—sooner or later—and therefore the cause of missions has not been driven with that zeal and success, as it would have been, had they fully realized that the time was short, and that what they did they must do quickly, working while the day lasts. It has caused the church to become worldly-minded, and christians have sought to lay up treasures here on earth, and have placed their hearts where they have heaped their treasures. They have looked upon this world more as their home, and have not realized, as they ought, that they were strangers and pilgrims here below. They have sought to erect enduring monuments, and costly edifices, when they should have been engaged in their Master's service—in the conversion of souls. It has caused them to substitute figurative and forced interpretations, for the plain and literal reading of God's word; and has thus been an example upon which errorists have greatly improved, till some have made that holy book a dead letter. It has said to the wicked, you will all be converted, and to the carnal Jews, you will be restored to your ancient privileges. It has engendered strifes and contentions among those evil servants, who have said in their hearts, "my Lord delayeth his coming;" so that they have eaten and drunk with the drunken. It has caused both the wise and foolish virgins to slumber in the fancied absence of their Lord, so that by most the midnight cry has been unheeded. It has flattered the church and the world with a long period of peace and safety. It has caused the sinner to put far from him the evil day, and to cry peace when there is no peace, saith my God to the wicked. It has caused the church to be proud of the notice of the world, and to lower their standard of christian attainments. It has made the Bible to many a sealed book, and caused them to believe that the prophecies could not be understood. It has closed their eyes to the signs of the times, so that they are not aware that their Savior is near, even at the doors. It has caused their fear towards God to be taught by the precepts of men, and to be unmoved by all the judgments that God is sending upon a doomed and guilty world. It has substituted the wisdom of men for the word of God; and it has filled the church with cold and worldly-minded professors, who have a name to live and are dead. It has caused the church to feel that she is rich, and increased in goods, and in need of nothing; when she is wretched and miserable, and poor, and blind, and naked. And it will doubtless make multitudes unprepared for the coming of their Savior, who, when it is too late, will cry, Lord, Lord, open unto us, and must sink into eternal perdition. Had the church been contented with the Bible as it reads, she would never have been so unprepared for the coming of the Bridegroom; and these errors would never have been embraced. But while the church has been crying peace and safety here, the Universalists have taken cour-

age and cried peace and safety hereafter; for the same principles of interpretation are equally applicable to the errors of both. It seems as though the preaching of such a doctrine was absolutely necessary in the providence of God, to bring about that state of feeling which was predicted to precede the end of time; for were it not promulgated and believed, we cannot conceive how the church and world could be so indifferent to the midnight cry; or so insensible to the signs of the times; for in no other age since Christ would these things have been so little regarded. While, therefore, we mourn its evil tendency, it admonishes us to make the Bible our only guide; and we see one great cause of the stupidity and indifference of all around us, when such thrilling truths are proclaimed. B.

Exposition of Isaiah lxx.

DEAR BROTHER HIMES:—Having learned the opinion of a number of our beloved brethren on this very intricate chapter, and finding my judgment still to vary in some respects from theirs, I will also show my opinion, by your permission, through the "Signs of the Times;" knowing there are many who are still at a loss to know how to understand some expressions therein.

If I can be able to reflect but one additional ray of moral light by this communication, I shall deem myself amply rewarded.

A portion of this chapter has been applied to the millennium by all whose views have come to my observation; some of whom apply it to a temporal, others to an eternal state. I hope none will take exception, though I vary in some respects from others, of whose judgment on the prophecies I have a high esteem.

As I cannot understand this part of Divine Revelation to apply to the millennium, either in a temporal or an eternal state, but to the commencement of the gospel propagated among the Gentiles, I shall, therefore, so explain.

As the prophet by inspiration saw the destruction of Jerusalem by the Romans, and their "holy and beautiful house burned up with fire," as expressed in the preceding chapter in his prayer; and as he still prayed, saying, "Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?" the Lord then spake in answer, saying,

Verse 1st. I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, unto a nation" (the Gentiles) "that was not called by my name:" see also Rom. x. 20. All will probably agree that this starting point is at the period when the gospel was at first preached among the Gentiles.

Verses 2—7, inclusive, show that the Lord would utterly reject the rebellious, yet self-righteous house of Israel, as being any longer his people: he saith, "I have spread out my hands all the day unto a rebellious people—a people that provoke me to anger continually to my face—which eat swine's flesh;" against the express injunction of heaven upon them; yet professing much righteousness, "who say, stand by thyself, come not near to me: for I am holier than thou." The Pharisee is here fully described, who saith, "God, I thank thee, that I am not as other men are—or even as this publican!" see also Rom. x. 21.

Verses 8—10 inclusive, teach that the Lord would not destroy his disciples, but while he gave the old corrupt vine, the national church

to destruction, he would save the "cluster" then possessing "the new vine," "the election," that he might not destroy them all." See Rom. xi. 1, 2, 5, 7.

Verses 11—16 inclusive, show that because Israel had forsaken the Lord, and forgotten his holy mountain—that when God called they did not answer; when he spake they did not hear, (attend,) but did evil before his eyes, and did choose that wherein he delighted not, the Lord saith, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter;" and they should "be hungry—thirsty—be ashamed—cry for sorrow of heart, and should howl for vexation of spirit."

But of his servants, (the disciples) "the Lord God" saith, "Behold, my servants shall eat—shall drink—shall rejoice—shall sing for joy of heart." He then adds, "And ye" (the Jewish national church) "shall leave my name for a curse unto your chosen, (the regenerated church,) for the Lord God shall slay thee, and call his servants by another name," after Christ's name—church of Christ.

"That he who blesseth himself in the earth, shall bless himself in the God of truth," &c. "because the former troubles" (with the old church) "are forgotten, and because they are hid from mine eyes."

In verse 17, he gives the reason why the former troubles with the old covenant church are forgotten; saying, "For, behold I create new heavens," (churches, "created in Christ Jesus unto good works,") "and a new earth;" the *unregenerated*, changed by the influences of the spirit and word, so far as to learn the worship of dumb idols and to acknowledge the Christian religion, and become moralized by its influences. The wicked are called "earth;" see Deut. xxxii. 1. Jer. xxii. 29. Let us look at a nation without the blessed gospel, in all their idolatrous rites and degradation; and then let us view the unconverted, blessed with the influences of gospel truth, and what are they but a *new earth*? measurably resembling, in morality and manners, the church itself. "And the former" (church) "shall not come into mind." But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem" [the gospel church which is free] "a rejoicing, and her people a joy." The church should ever be glad for having thus been created in Christ. "And I will rejoice in Jerusalem, and joy in my people."

Who can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born?

"And the voice of weeping shall be no more heard in her, nor the voice of crying." These expressions show that the Christian church would not weep at persecution; but "rejoice that they were accounted worthy to suffer shame for Jesus' sake"—that they would not mourn at even scourging and imprisonment, but would there rejoice and sing.

20. "There shall be no more thence an infant of days." This shows that the convert would not be an infant in knowledge, but would immediately be capable of teaching those possessing only the wisdom of this world. Look, for instance, at Saul: "And straightway he preached Christ." He was then, though just converted, an adult, in understanding Divine truth, compared with the former church.

"Nor an old man that hath not filled his days." At the time of their departure they would be willing to be absent from the body, and present with the Lord."

It is a long life which answers life's great end; thus their days are filled, for the child shall die a hundred years old;" i. e. in the theory of salvation, compared with the self-conceited Jew, with the veil still drawn over the mind. "But the sinner, being an hundred years old, shall be accursed:" old in judgment of the Christian theory, being able to distinguish between a real Christian and a hypocrite; yet with all this understanding, being destitute of genuine piety at his departure, having lived on professors' failings, and neglected the great salvation himself.

"He then must go unto the dead
With endless curses on his head."

21. "They shall build houses" [churches] and inhabit them; [dwell in the house of the Lord;] and they shall plant vineyards, [sow the "precious seed" of the word] "and eat the fruit of them:" having "ploughed in hope," shall "be partakers of that hope." Having "sown" to the people "spiritual things" should reap their "carnal things."

22. "They shall not build and another inhabit; they shall not plant and another eat:" they shall enjoy the privileges of the gospel and the house of God: for their enemies could not deprive them of temple worship, as they had the former church of theirs in carrying them captive, for they themselves were "the temple of God." "Know ye not that your body is the temple of the Holy Ghost which is in you?" There they were now to worship in spirit and in truth; and of this privilege none could dispossess them: neither of the fruit of their labors in the vineyard of the Lord: for if they receive not what they should of carnal things, yet the faithful servant will, in the end, receive "wages, and gather fruit unto life eternal."

"For as the days of a tree are the days of my people."—For the old covenant people to have obtained, by their types, shadows, and allegories, so thorough a knowledge of the plan of redemption as the new church has, while blessed with the spirit poured out, the New Testament and the preaching of the word, it would have required the age of a tree: hence that is the age of a Christian, while thus blessed with the blaze of gospel light. "Mine elect shall long enjoy the work of their hands."

23. "They shall not labor in vain."—Paul saith, "Ye know that your labor is not in vain in the Lord." The faithful laborers "shall long enjoy the work of their hands:" for they not only enjoy it in a measure in this life, but in that which is to come the enjoyment will be *everlasting*.

24. "And it shall come to pass, that before they call," [so as the self-righteous, addicted to long systematical prayers, would admit to be calling] "I will answer." He would answer the penitent, though the petition for pardoning mercy be offered in ever so broken accents. "And while they are yet speaking I will hear;" will attend and apply the truth.

25. "The wolf and the lamb" [the unregenerate and convert] "shall feed together:" both receive their portion of divine truth from a faithful ministry. "And the lion shall eat straw like the bullock." This shows the change effected by the Holy Ghost in those who receive the truth; that the person once a fierce beast of prey, would, in being born again, receive another nature; consequently would live upon food suited thereunto. The gospel ministers are called "oxen," and other Christians

called "lesser cattle:" see Isaiah vii. 25, 1 Cor. ix. 9, 10.

"And dust shall be the serpent's meat," As Judas was called a devil, and the Roman persecuting power, with the "conscience seared," called that old serpent, the devil and satan, Rev. xii. 9, I understand the serpent here alludes to those given over to hardness of heart; who feed upon "the dust," the treasures of earth; striving thus to fill a hungry empty mind; but, alas, poor creatures, with all the riches, honors, pleasures, earth can give, how poor, hungry, naked, wretched still! What pitiable objects! Who can refrain from weeping over them? A view of such causes our dear Savior's tears to flow.

"They shall not hurt nor destroy in all my holy mountain" (gospel church at its origin) "saith the Lord!" "The multitude of them that believed were of one heart and of one soul."

Thus I understand the whole of this chapter to allude to the *great change* in the moral world, from the Jewish to the Christian dispensation; but in chapter lvi. we are brought swiftly down the course of time to the conflagration in verses 15 16, and to the new heavens and new earth subsequent to that period, in verse 22, to which St. Peter alludes, which will be seen and enjoyed by the "saints, even forever and ever," after the first shall have been "dissolved."

JOEL SPAULDING.

Belgrave, Me. June 12, 1842.

Hymn for 1843.

BY DR. WEST.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. iii. 10, 11, 12, 13, 14.

The clouds at length are breaking,
The dawn will soon appear,
And "signs" there's no mistaking
Proclaim Messiah near.
Awake, awake from sleeping,
Attend the "Midnight Cry,"
Ye saints, refrain from weeping,
YOUR GREAT DELIVERER'S NIGH.

The morning light is beaming,
The "day-star" shines on high,
Christ's Heralds are proclaiming
His coming in the sky:
And earth's eventful story
A few short months will tell,
The righteous rise to glory
The wicked sink to hell.

Ye mortals, take the warning,
Ten thousand calls invite:
Should you neglect THE MORNING,
Then comes the *doleful night*.
Now mercy's hand extended,
The vilest wretch would save;
But Oh! if *this* be ended,
You're *lost* beyond the grave.

If earth and all her treasure
Are doomed to fire and flame;
Her royal pomp and pleasure,
Are but an *empty name*:
Her kings—her crowns—her glory—
Her armies—fleets—and pride

May bubble forth her story
While floating down the tide.

The ocean, Oh! the ocean,
To which *her* grandures end,
Now foams in dreadful motion,
Her boast and pomp to end.
See, see, the flames ascending,
The seas themselves explode;
The clouds—the skies are rending
With cries of—"God"—"Oh!! God!!!"

Oh! hear the sad petition,
"Rocks crush us into dust,"
Oh! pity our condition—
Or damn'd we surely must:
We thought that we were wiser—
Than "*pastors*"—"saints," and all,
Yet sinner—sceptic—miser—
Must suffer once for all.

Great author of compassion,
Redeemer—Savior—friend—
Oh! send to every nation
The knowledge of its end:
Fly! fly on wings of morning,
Ye who the *truth* can tell,
And sound the awful warning
To rescue souls from *hell*.

Answer to 'G. D.' of Detroit, Mich.

ON THE VIEWS OF THE FATHERS. NO. II.

BY H. D. W.

DEAR SIR,—Origen, of Alexandria, in the third century, is the chief of the family of Christian Allegorists, and the first who ever broached the notion of the kingdom of heaven's belonging to this world. No man before him appears to have conceived an idea so boldly erroneous, and so fatal to the faith. He himself, with all his extravagance, does never present it in the shape it was taken up by his admirers, and moulded by successive ages into that form it now exhibits in all the sects of Christendom. He did not regard it as the church or gospel dispensation. Commenting on the 13th chapter of Matthew, he speaks of the similitude of the kingdom of heaven to treasure hid in a field, after the following manner.

"It seems to me according to this, that the field in which the treasure is hid, like the kingdom of heaven, is the plain letter of the scripture in the words of history, the law and prophets, and the other sentences; because there is an abundant and various seeding of the whole scripture of words: but the treasure *hid* in the field is that concealed and abstruse sense under plain words of wisdom veiled in mystery and in Christ, in whom are all treasures of knowledge and wisdom concealed. Therefore, the heavenly works, and the kingdom of heaven, as in a figure they are described in the scripture which are themselves the kingdom of heaven; or Christ himself the king of ages (*aionion*) the kingdom of heaven is like to a treasure hid in a field." This is sufficiently mystical, I admit; and it seems to teach that Christ the word, the king in his Kingdom, is hid and concealed in the letter of the scriptures, and is only revealed by the spiritual interpretation. In a similar strain he discourses of the goodly pearl merchant, and of the net cast into the sea, gathering of every kind.

"A scribe," says Origen, "instructed unto the kingdom of heaven, (Matt. xiii. 52,) according to the more simple sense, is when one forsakes Judaism after being instructed in the doctrine of Jesus Christ; but according to the deeper sense, it is when one passes through the introductory letter of the scriptures, and ascends to the spiritual meaning, called the kingdom of heaven.—So likewise you may un-

derstand figuratively the words, Repent, for the kingdom of heaven is at hand: as the scribes, that is those who are content with the bare letter of the scripture, when they become sorry for such literal interpretation, are by Jesus Christ instructed in the spiritual doctrine of the living word called the kingdom of heaven."

To solve the meaning of this is a task I am willing to leave with the reader. It is enough for my purpose to recite the words of Origen, in proof of the fact that he regards the kingdom of heaven, not as the future state, but as the abstruse sense of the scriptures, and literally the conversion from Judaism to Christianity. This implies that the gospel dispensation is that kingdom, though Origen nowhere asserts it, that I have seen, or draws that inference, or appears to have it in his mind. He prefers the mystical meaning, before the visible. It were gross in his eyes to look on Christendom as the heavenly kingdom; but it was refined to look on the command: "Repent, for the kingdom of heaven is at hand," as teaching the sorrow of a scribe for the literal interpretation of the scriptures, changed into joy for the knowledge of the spiritual meaning, "called the kingdom of heaven." Such is the view of his philosophy; he could take the scriptures themselves for the kingdom of heaven, but he did not dream of the church's being that kingdom: he could understand the spiritual meaning of the word to be the kingdom of heaven; but he had no conception of the gospel dispensation's being that Kingdom.

"Now we understand," says Origen, (Vol. 10, p. 527,) how the Lord said to Peter, and that to every Peter: I will give unto thee the keys of the kingdom of heaven. And I think this, to wit, I will give thee the keys of the kingdom of heaven, follows suitably after the words: The gates of hell shall not prevail against it. For every one that is protected against the gates of hell, so that they cannot overcome him, is worthy to receive the keys of the kingdom of heaven, as a reward from the word himself. Because the gates of hell can avail nothing against him who receives the keys of the kingdom of heaven, that he may for himself open the gates, which gates are shut to them who are overcome of the gates of hell. And as the chaste enters the kingdom of heaven by the gates of chastity, the key of opening the unlocked chastity, and as the just enters by another gate, the gate of justice being opened by the key of justice, even so of all the other virtues. Because I think," continues Origen, "that for every virtue, or key of knowledge, a certain mystery of wisdom according with the pattern of the virtue, or key, is unlocked to him who lives according to that virtue or key: the Savior giving to those who could not be overcome of the gates of hell, as many keys as there are virtues, opening an equal number of heaven's gates, corresponding to the discovery of the mysteries of each virtue. And perhaps, also," Origen continues, "that each single virtue is the kingdom of heaven, *ton ouranou*, and the whole united are the kingdom of the heavens, *ton ouranon*, so that, according to this, a man who lives a life obedient to the virtues may now be in the kingdom of heaven; and so likewise this: Repent, for the kingdom of heaven is at hand, should not be understood to mean at hand, in respect to time, but in respect to actions and affections: for Christ, who is all virtue, is at hand, and says also on this account that the

kingdom of God is in his disciples (Pharisees) and not here and there." (Orig. Works, Vol. 10, p. 527. Edition of the Fathers, found in the library of the American Bible Society.)

My object is attained to show that Origen of Egypt was the first to teach that the kingdom of heaven is not at hand in respect to time, but in respect to actions and affections, and that the virtuous enter it and live in it now in the flesh, by the keys of Peter: whereas the holy scriptures and the Christian fathers uniformly regard the kingdom of heaven as the future state at hand in respect to time. The words of Origen are amply given to prove his doctrine. He however expresses no opinion that the church or the gospel dispensation, or Christendom, is the kingdom of heaven. That would have been too gross for him. No mortal had advanced such a sentiment. Origen opened the way to it by mystifying the word *kingdom of heaven*; by interpreting it a virtue, a galaxy of virtues, a spiritual sense opposed to the literal word, a state in the flesh distinct from the future state. After him came his pupil, Dyonysius, and the next, Eusebius, who seems to see the promised kingdom of heaven visibly displayed in the reign of Constantine, and the Christian bishop on thrones of judgment. Then came the apostasy, and with it the notion that the gospel dispensation is the visible kingdom of heaven announced in the gospel, and the Pope is the crowned head of the kingdom.

It serves to illustrate my view, to remind the reader that Origen was also the first man to represent Peter as having received the promised keys of the kingdom of heaven. No writer before him hints at any thing of the kind, so far as I have observed. And you may notice that Origen does not attribute the gift specially to the Apostle Peter, but "to every Peter," that is, every true follower of the Lord Jesus. Origen did not dream of the use men would make of his airy fancies about the keys and the kingdom. He played with the words in his lively imagination, giving abundance of keys to all virtuous men, by which they might every one for himself unlock the kingdom, and enter the gates of heaven: which fancy was converted, in a subsequent age, into a formal demand of Peter's keys for the Pope alone, to open and shut as he pleased the gates of heaven, not for himself only, but for every other man. So likewise the play on the words, Repent, for the kingdom of heaven is at hand, was very changeable and subtle, and mystical with Origen; but subsequent ages refined and settled the notion of Origen in the tangible crown and visible kingdom and triple diadem of the Bishop of Rome.

H. D. W.

New York, 9th June, 1842.

Extract of a Letter from Elder J. Spaulding.

DEAR BROTHER HIMES:—I have just returned from a tour of sixty miles to Dead River; and blessed be God for what I have witnessed in that region. All but one in the congregation who were not in the enjoyment of religion, manifested a desire to be ready for the coming of Christ and the prayers of the brethren. I baptized one there, and three in Lexington; making thirty-eight in L. who have united with the churches since I commenced lecturing with them in March. Twenty-three have been baptized in New-Portland since I there lectured. The doctrine of the Second Advent at hand, is

taking deep root in these regions. My next lecture, will be delivered in Anson, and then I intend to proceed to Dead River, in the upper settlement, six miles higher than my last visit.

J. S.

THE SIGNS OF THE TIMES.

BOSTON, JUNE 29, 1842.

Spread the Light.—We have struck off an extra quantity of our paper this week for gratuitous distribution at the camp meeting. We hope that they will be circulated to the best advantage for the cause we advocate, and which we propose to spread to the greatest extent. We hope also by this means that our friends will be able to increase the subscription list, so as to aid us in sustaining the paper. We do not ask, nor do we expect that any income will arise from the "Signs of the Times." As far as we are concerned, we are willing to do all we can in the future, as we have done in time past, without compensation. If need be, we are willing still to make up the deficiency, as we have done. But by a little effort, we think this sheet might be more widely circulated, and made to do immense good, while at the same time it would be placed beyond embarrassment. Let the brethren and friends *think of it*; but above all, **NOW ACT.**

Editorial Correspondence, No. III.

DEAR BRO. HIMES,—Since my last, our meetings have progressed with power, and each day has witnessed more or less conversions, besides a great multitude of cold and luke-warm professors who have been converted over, and awakened to new diligence in the cause of Christ.

The influence of the meeting has spread wide and deep. Still we are not without opposition, and a great many hard speeches. But what is that to us? We are confident the triumph of the wicked will be short, at the longest. Our campmeeting bids fair to be a time of deep interest and great good.

In one of my former letters I alluded to Brother Miller's labors in this vicinity as having been attended with great good. I will now relate a fact, stated by an Elder of the Free Will Baptist Church. He was speaking of the influence of this doctrine wherever it is preached. He stated that previous to Br. Miller's course of Lectures at Georgeville, about two years ago, it had been a very cold and low time in all the churches in this vicinity. At that meeting an interest was awakened and spread around, and revivals of religion broke out so that in a few months the Free Will Baptists, alone, baptized about 200 converts. How many such confessions, that are now suppressed, think you, brother H. will be made in the great day? I apprehend there will be some not a thousand miles from Boston. But if souls are saved and gain the port of rest, it is enough.

The country here is most delightful, the soil good, the land gently undulating and well watered, but the climate cold and backward. It is now the 12th of June, and the apple orchards are just in bloom, and the corn hardly apparent as you pass the fields. Yesterday, the 11th of June, was a severe snow-storm all the forenoon. It is estimated that if the snow had all remained as it fell, it would have been from 8 to 12 inches deep. But it melted almost as fast as it fell. Toward night it cleared off cold, and the result was a severe frost, so that water froze

considerably. The damage done to the crops can hardly now be calculated.

Under such circumstances you may be sure it is delightful to think on that day as being near, when

"No chilling winds, or poisonous breath,
Can reach that healthful shore,
Sickness and sorrow, pain and death,
Are felt and feared no more."

Well, the delightful day *will* soon come; by faith I view it near, exceedingly near; and while I see it so fast approaching, I long for a perfect readiness every moment. O for a deeper plunge in the fountain of salvation! To be washed and made pure, meet for the marriage supper. This, Christ is able and willing to grant; Yes, and to be exceeding abundant above all we can ask or think.

My lecture this afternoon was on the 11th and 12th chapters of Daniel; a subject, as you know, that brings the naked glare of eternity upon us. I have been led to inquire, how is it, with such a *demonstration* as these chapters afford, that the next great event of prophecy is the coming of Christ, the resurrection of the dead, and eternal glory of the saints; how is it that any man in his sober senses can rest a moment without a thorough preparation for eternity! Nothing can be made more plain than it is from the fulfilment of that prophecy, that the Judge standeth at the door, and is just ready to open it on a sinful world. And then, added to this, is the fact that the 1290 days were filled up between the first papal war ever waged, in 508, and 1798, when the papal dominion was taken away; thus giving us a *positive* date for the 1335 days; why, the conclusion is overwhelming, and it would seem must be irresistible to an unbiassed mind, that in 1843, Daniel and all the sanctified and blood-washed throng will stand in their lot. I want to sound it all abroad, that 1843 brings the great consummation; it is so, it must be so, let the scoffer say what he will. And will not men be warned? Will they not prepare for the gathering storm before it comes down on their devoted heads? O beware, perishing sinner, how you squander these remaining months, or you will mourn eternally. Yours,

J. LITCH.

Stanstead, L. C. June 12, 1842.

'The Lion shall eat straw like the ox.'

—This is supposed by the opposers of Christ's second advent, to be conclusive evidence of a millennium in time. Otherwise, say they, you must admit a resurrection of animals in the new earth.

Those passages upon which that argument is based, must be taken either in a literal or in a figurative sense; but are they ever used in a literal sense by the advocates of a terrene millennium? They contend that they are used as figures of the greatness of the change, which will take place in the moral characters of men: very well—if they are figures they are as good for our argument as for yours; and therefore prove nothing respecting this question.

But if they are necessarily to be used in a literal sense, what will they prove? We know that in this world, if the lion had nothing to eat but straw, he would die; and therefore it cannot be literally true without a reorganization of the animal: and if the animal is to be reorganized, it may, for all we know to the contrary, be as applicable to another state as this. St. Paul says, "the earnest expectation of the creature, waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him

who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of *corruption*, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Romans viii. 19-23. We also know that animals were in the garden of Eden, when all things there were holy; and before sin entered into the world: nor can we say that they will be any more out of their place in the new earth than there. It is therefore proved that in either view of the subject, it is not an argument which can militate in the least against the eternal millennium: although we may not be able satisfactorily to decide whether those passages are to be taken in their full literal meaning, or have a figurative expression. B.

If this is true would not our Ministers EMBRACE IT?—Multitudes are flattering their souls that the advent of Christ cannot be near, because our ministers do not embrace this belief. Those, therefore, who take upon themselves the office of ambassadors of Christ, encounter a fearful responsibility; and those who hesitate to declare the whole counsel of God, may be the means of lulling into security many souls, who, for their unfaithfulness, will sink into perdition. How faithful then they ought to be, who assume the ministerial office.

Though the church and the ministers of Christ are not awake to these things, yet they ought not on that account to be regarded as any the less real. It may be that God permits his church to slumber over this question, to try the faith of those who do embrace it—to see if they are for his sake willing to encounter the contempt of this world, and to forsake all for Christ. And we have every reason to believe that that is a necessary trial—that we may see the vanity of earthly things, and therefore the more intently look for that city which hath foundations, whose builder and maker is God.

We are also assured that the world will be as it was before the flood; that day will come as a thief in the night, it will come as a snare upon the earth, the foolish virgins will not expect his appearing till he comes. And still the wise shall understand, they will not be in darkness, that day will not come on them as a thief, they will hear the midnight cry, and they will know when it is near even at the doors. Now it is very evident that if our ministers were all awake to this question, it would arouse the church and startle the world; so that it would not be in the condition predicted respecting it at that day. It therefore follows that the coldness of the clergy and church is one of the signs of that day. We also learn that all the signs which were to mark the approach of that day, the fulfilment of prophecies and the termination of prophetic periods, will be so little different from those which have been in days previous, that they will not catch the attention of any but those who are with humble prayer looking for the approach of that day. They will see them and lift up their head and rejoice, knowing that their redemption draweth nigh: but those who have no interest in these realities will utterly disregard all these indications. If then the church and world were all expecting the second advent of Christ immediately, we should know that that event would not now come, because the world would not be in the condition that we are assured it will be when Christ comes. The fact, then, that the

church and ministers are still sleeping over this thrilling truth, instead of being an argument against the truth of our theory, is one of the strongest arguments that can be advanced in its favor; and there was probably never before, an age when so momentous a question would have been so little regarded. How dangerous it is, then, for us to say peace and safety to our souls, because others are not aroused to the investigation of this question. B.

Arguments against the Second ADVENT.—A cause is often more injured by the weakness and sophistry of the arguments, by which it is supported, than by attacks which may be made upon it. A cause is also often sustained by the weakness of the arguments which are designed to operate against it. In sustaining or opposing any position, men usually advance their most powerful arguments; and if these are found to be weak, we at once conclude that the cause supporting them must be weak also.

The arguments which are most usually advanced against the immediate coming of Christ, are a striking exemplification of the above. Some say that it is contrary to all their pre-conceived ideas, and their notions of the fitness of things;—that to be logical we must suppose that they are infallible. But, say they, it is not consistent with the wisdom of God, to have so few saved in proportion to the number lost;—the Universalist's argument is only an extension of the same reasoning. Another exclaims, that it cannot be that the world is coming to an end so soon; that the prophecies cannot be understood; and that if it is true it would put a stop to all enterprise in the world. Such arguments would be as applicable at any future time as now; and therefore if they prove anything, prove that the world will never end. One says that God cannot be so cruel as to destroy all the wicked next year;—the Universalist reasons the same respecting eternity. Another says that if we are not to have a millennium here, the heathen will not be converted; which would be a sad thought:—true, but it is also a sad thought that since the church began to convert the world, more have gone into eternity, than are now on the earth; and before the world could be evangelized, most of the heathen now on the earth must die; besides multitudes yet unborn. Some contend that it is not revealed; and if you show them the proof, they either will not, or cannot see it. It may be that they are among the number of those of whom it is said they "shall not understand." The indifference of the church and ministers, is thought to be a great argument against it; but were they aroused, how different would it be from what is predicted of those times. One thinks that because no man knoweth the *day* or *hour*, that therefore we cannot know when it is *near even at the doors*.

The above is only a specimen of the logic by which they attempt to satisfy the soul; and yet it is sufficient to show the straws, by which they endeavor to save themselves. The foolish stories about acknowledged mistakes, &c. &c.,—too ridiculous to mention, are further proofs how the smallest crumbs of arguments are eagerly snatched at,—alike by the professor and the infidel. On this question they seem to make a common cause, and the smallest favors are thankfully received. The devil will surely find it an easy task to prevent those whom he has ensnared from being aware of

their condition, so long as he can satisfy them with such sophistical shadows. B.

Millennial Harp.—A new work by this name is to be got out immediately, for Second Advent Meetings and Conferences. It will contain all the Hymns of the "Millennial Musings," and many other important ones will be added. A large number of the Hymns will be set to *music*. We have selected some of the best and most effective tunes, which greatly add to the melody of our "spiritual songs." It will be out in a few weeks.

To all those who have written to us for Lecturers.—*Brethren*,—We are obliged to say to you that we cannot now make arrangements to supply you. Bro. Miller, Fitch, Litch, and others are engaged for a time, and cannot now enter into other arrangements. We will however do what we can, in due time. In the mean time, we would suggest that slumbering Watchmen be waked up, and set to work.

A Conference and Lectures on the Second Coming of Christ at Bangor, Me. will be commenced July 12th, 1842, and continue a week. Bro. Cox, Atkins, Himes and others, it is expected, will attend. Let unceasing prayer be made, that God would crown the meeting with his blessing.

Lecturers.—Those who wish Lecturers to visit them, and give expositions of the prophecies, relating to the second coming of Christ, can make application to the Editor of the "Signs of the Times," 14 Devonshire street, Boston. There are new Lecturers now entering the field, and we hope to be able to supply more of the numerous calls in future, than we have been able in time past. The South and West also must be visited. We shall give a list of brethren soon, who will hold themselves in readiness to attend to any calls that may be made to the extent of their ability.

Some complaint has been made relating to private brethren who have entered the field to do what they could to disseminate the truth. It is said by some that they do not do justice to the subject; that more competent men should be sent out, &c. Now we wish to say that no body of men among us are authorized to send out any one. Neither do we wish to dictate, who shall, or shall not go out. We say, let every one *do his duty in the fear of God*. In relation to our private brethren, who have gone out, we have only to say, that prudence will dictate to them, not to make great professions—but to occupy a humble place—hold forth the word of life to the best of their ability—scatter the publications—seek the edification of the saints, and the salvation of sinners. In so doing they will have God's blessing and approbation, as well as the more distinguished. And if any of our brethren of the clergy, or laity, do not approve of them, and their course, why, then, let them *go to work*—let them *do better*, and we will all praise God for it.

Three true yokefellows.—We learn from the Zion's Herald, that "three members of the Prov. Conference were located at its late session, in order that they might more extensively promote their views of the millennium. They accord, we understand, with those of Mr. Miller. They are

brethren A. Hale, P. T. Kenney, and L. C. Collins." These brethren will enter the field without delay. May the blessing of God attend them. Brethren, let them be sustained.

Gold Chains.—We have received several gold chains of late to aid in the spread of the "Midnight Cry." We give the following address of Mrs. S., given on another occasion as being very beautiful and appropriate.

Lines on seeing a Lady's gold chain among the contributions for the promotion of temperance.

BY MRS. L. H. SIGOURNEY.

Would that thou hadst a voice, thou grateful toy,
To tell me of thy giver. Fancy paints
A young and radiant brow, and a clear eye
Kindling with purer light, as thou wert thrown
Off from the polish'd neck. Thou wert, perchance,
Some favored gift—the talisman of love—
Or friendship's bright memento. Still 'tis well
That thou art here. Henceforth that love shall be
Remembered by those holy deeds that bless
And save mankind; nor could blest friendship ask
A truer token, than such heaven-wrought links
As bind the soul to duty. So go forth
Thou glittering gift, well bartered for the wealth
Of conscious merit. She who wore thee once
With the fond thrill of vanity, hath won
A better ornament than gold, or pearls,
Or rich array.

Fair creature—still be true
To Mercy's angel prompting. What thine hand
Can do for Christ—do thou with all the might
Of woman's tenderness. With flowery hands
Of soft persuasion, draw the erring soul
Back from the beetling precipice, where foams
The fiery flood of ruin. Toil to uproot
Those weeds of vice that by the wayside spring,
And even amid the garden's choicest flowers
Unblushingly intrude. Show gently forth
In thy own hallowed life, the blessedness
Of that meek mind, which temperance and peace,
Fair-handed sisters—lead in virtue's path,
And crown with beauty that survives the tomb.

Midnight Cry.

Awake! expectant heirs of bliss,
"The Bridegroom comes" proclaim;
O say not to the wicked, "peace"
Till all is wrapt in flames!
Awake! nor ever dare to think
My Lord delays to come!
Lest sinners now on ruin's brink,
Should wait to hear their doom!

Awaken'd sinners! fly to Christ,
He'll now your refuge prove,
He offers pardon without price,
And all the joys above!

Awake! ye careless, thoughtless ones,
Your Judge will soon appear!
O trifle not, the Savior comes,
Th' expected day draws near!

Easton, May 27, 1842.

What of the night.

"What of the night, watchman?
What of the night?"
"Cloudy—all quiet—
No land yet—all's right."
Be wakeful, be vigilant—
Danger may be
At an hour when all seemeth
Securest to thee.

How! gains the leak so fast?
Clean out the hold—
Hoist up thy merchandize,
Heave out thy gold;—
There—let the ingots go—
Now the ship rights;
Hurra! the harbor's near—
Lo, the red lights!

Slacken no sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the high land;

Crowd all thy canvass on,
Cut through the foam—
Christian! cast anchor now—
Heaven is thy home!

A plain Exposition of a plain Passage.—Rev. xx. 4–6.

MESSRS. EDITORS.—What does this passage mean? We may imagine, and guess, a thousand things. But the question now is, not what may, but what does it mean? There are conjectures enough in the world already, without our adding to the catalogue. Besides, if we should only conjecture, we should still be as uncertain of the real meaning of this, or of any other passage, as though we had never heard of it. Moreover, faith founded on supposition, is a monster: it is not faith, but presumption.

Does "the sure word of prophecy," the virtuous "law and testimony" of inspiration, give us any key, whereby to unlock this precious cabinet? We ask this question, on the supposition that it is not plain, of itself: or that it was originally left in a locked up state. We answer accordingly, we think it does. And, though a single "THUS SAITH THE LORD" should be esteemed, by the true disciples, sufficient to settle all controversy in the matter, we will follow the good old rule. "In the mouth of two or three witnesses shall every word be established." Reader, while we attempt to answer this inquiry, let us lay aside our schemes of a Millennium—whatever they may be: let us forget, forget for the time, that we ever heard, or thought of a millennial theory of any kind: then "let us reason together;" for the testimony of the Lord is sure, making wise the simple. Ps. xix. 7.

"And I saw thrones, and they sat upon them, and judgment was given unto them." What thrones did John see? Thrones of judgment, obviously; for "judgment was given unto them." To whom was judgment given; or who sat upon these thrones? The saints—not merely the apostles and martyrs. What says Daniel?—"I beheld, and the same horn (antichrist) made war with the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. . . . But the judgment shall sit, and they shall take away his dominion to condemn and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii: 21, 22, 26, 27. So Paul, 1 Cor. vi: 2, 3: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? how much more things that pertain to this life?" So also Enoch, Jude 14, 15: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," &c. Thus far, as to the "judgment." Now for the "reign."

"And [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years," or a millennium. Now, admitting the description of characters to pertain only to the martyrs, still we contend, that not they alone, are the heirs of this kingdom; but that all the saints, or in other words,

all that "come out of great tribulation," are included. Tribulation in this world, is the heritage of the saints. Jno. xvi. 33. Acts, xiv. 22. Yea, and "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. xii: 6, 8. Now whatever, or how much soever, this "chastisement" may mean, it is evident from the 4th verse of this, as well as almost the whole of the preceding chapter, that persecution must be embraced. So Paul, again, 2 Tim. ii. 11, 12: "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." So also our text,—"and they lived and reigned with Christ a thousand years." And so, as stated in Rev. chapter 7, of the "great multitude which no man could number, of all nations, and kindreds, and people, and tongues. . . . which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." This was in the "new heavens" and "new earth," as fully appears by comparing this same 7th chapter with the description given in the 21st.

Our position is, that this millennium is not in this world, as it now is, but in the immortal or glorified state, in "Jesus and the resurrection," where He shall "make all things new;" that He shall come, in his kingdom and glory, (Luke xix. 15, 2 Tim. iv. 1,) with all his holy angels, (Matt. xxv. 31.—Heb. xii. 22,) and all his saints, (Zech. xiv. 5, 1 Thes. iii. 13,) not only those "which are alive and remain unto the coming of the Lord," but "them also which sleep in Jesus;" that not only "those that were beheaded for the witness of Jesus, and for the word of God," but the prophets, and the saints, and those that fear his name, small and great, even all his people, shall reign with Him. "This honor have all his saints. Praise ye the Lord!" Ps. cxlix. 6–9. In short, we maintain, that the second coming of Christ, the resurrection of the dead—"the first resurrection," the judgment and conflagration of the world, are to introduce, not to dismiss, the millennium. Probably no one will deny that the dead, and the alive, "in Christ," are to be "changed" in the same "moment," and so "caught up together to meet the Lord in the air;" thereafter to be ever with Him. 1 Thess. iv. 13–17. This, the same Paul tells us, (1 Cor. xv. 51–57) is to occur "in the twinkling of an eye, at the last trump." And which is "the last trump?" It can be no other than the seventh; for we read of none beyond it. And what follows the sounding of this trumpet? Why, the very circumstances which are to introduce—nay, the VERY OPENING SCENES OF THE MILLENNIAL LIFE AND REIGN! Mark the testimony.

"And the seventh angel sounded; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME [the kingdoms] of our Lord, and of his Christ; and HE SHALL REIGN FOREVER AND EVER.* And the

* The "thousand years" only mark the millennial reign, or the interim between the two resurrections; not the duration of the saints' inheritance: for "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even FOREVER AND EVER." Dan. vii. 18; Rev. xxii. 5.

four and twenty elders, which sat before God on their seat, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. xi. 15-18.

We understand the word "souls," in the text, to mean *persons*. It is frequently read in this sense in the Old Testament. Lot's children are called *souls*. Gen. xii. 5. Jacob's children, also, in Gen. xlii. 25-27. But in Deut. x. 22, they are called *persons*. Stephen called them "souls," Acts. vii. 14. One more example from the New Testament must suffice. No one can suppose that Peter, (1 Pet. iii. 20) when he said, "few, that is, eight souls were saved by water," in Noah's ark, had any reference at all to the *souls*, as such, but the *persons*, of those who were saved. We are aware that those who consider the text as *figurative* language, descriptive of a "spiritual millennium," will have this word taken literally. But, admitting this, for the word "lived" in the 4th verse, must evidently have the same signification as the expression "lived again," as *re-lived*, in the 5th—from what death, we ask, were they *raised*, and to what *life* restored? It cannot be from the "dead in trespasses and sins," to the life of holiness: for sinners were never alive in this sense. To *live again* is not simply to be made alive, but to be restored to life or revived: e. g. Adam was made alive—Lazarus revived. But we are told that they were not revived: they only lived" in "the spirit and power" of their successors; as Elias flourished again in the person of John the Baptist. But here the objector turns his own *liberality* into a *figure*! And so these martyrs, "of whom the world was not worthy," who drained the very dregs from persecution's bitter cup," that they might obtain a better resurrection," are to have no part in this "glorious reign," after all! and notwithstanding all their toil, and suffering, to obtain it—no part in "THE FIRST RESURRECTION"!—For the first must be the "better resurrection" they sought, whatever it is. Then, verily, Paul spake as a man, when he said,—"For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him"!!!

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." There are two resurrections here distinctly marked, whether they are spiritual or literal. And, as we neither know, nor read in the Bible, of any but a *literal resurrection of the body*, we are constrained to believe the distinction noticed in the text, relates to that, and that only. Paul did not toil, and endure, and "count all things loss," because he feared he should miss of that event, as such, for he believed in the resurrection of the dead, both of the just and unjust; (Acts xxiv. 15,) but that he might "KNOW HIM, AND THE POWER OF HIS RESURRECTION." Phil. iii. 8-12.

Again. According to a general acknowl-

edged principle of interpretation, we infer, that, as "blessed and holy is he that hath part in the first resurrection," none are "blessed and holy," who have no "part in the first resurrection:" or in other words, that all who are "blessed and holy," "have part in the first resurrection:" and that, as "on such the second death hath no power" this death hath power on all others: or in other words, that the "such" here includes all who are exempt from the second death. Compare Rev. ii. 11, with xxi. 7, 8. "But the rest of the dead"—who are they? Evidently all who have part in the first resurrection—all who are not blessed and holy. If they are righteous or holy characters, and not exposed to the second death, how are they to live again? They can't live in the persons and characters of their "successors;" because, if Christ comes to judgment, as the objector expects, "when the thousand years are expired,"* THEY WILL HAVE NO "SUCCESSORS"!

We leave the subject.—Faithless Reader! We dare not offer you any encouragement of being either "blessed and holy," or of escaping "the second death" unless you "have part in the first resurrection." See to it without delay. Fly to Christ. He is "THE RESURRECTION, AND THE LIFE,"—"Christ the first fruits; afterward they that are Christ's (not all men) AT HIS COMING."

Messrs. Editors, have we light on this text? If not, what is light? WHAT DOES IT MEAN? In hope of that "glorious reign." I am, &c.

A. D. Low.
Shoreham, Vt. June 8th. 1842.

New York, June 18th, 1842.

DEAR BRO. HIMES:—To do good, and to communicate is the peculiar duty and privilege of all men, especially of all believers in Christ. The inspired word says, that he that knoweth to do good and doeth it not, to him it is sin. Therefore, by my love for the dear Savior, and the honor which I would confer upon his great name, as well as the good will which I owe to all of his intelligent universe, I would no longer repress the emotions, and the gushings forth of my full soul in relation to the great and infinitely important subject, that is now so mightily shaking the moral heavens and earth;—even the whole globe from its circumference to the centre, fulfilling to the letter, in my humble opinion, that great prophecy of our Lord, contained in his memorable parable of the ten virgins. Probably there are but very few, of those even, who are familiar with that parable, that ever discovered that it really contains a prophecy. And yet there it is, very plain to be seen, by an eye that is wide open to the truth, which is the only true indication of that preparation of heart which cometh from God only. The connection in which the parable stands, and also the manner by which it is introduced, leads me to regard it as a prophecy. The parable is contained in the first part of the 25th chapter of Matthew, and is a continuation of the same subject upon which he was speaking in the preceding chapter, viz. showing his disciples what would be the signs of his coming and of the end of the world. And then he begins the 25th chapter by saying, Then shall the kingdom of heaven be likened unto ten virgins. In other words, as if he had said then, just previous to my coming to judge the

* It is a strange coincident, which our brethren expect,—Christ coming to judgment, at the very time when Satan is "loosed out of his prison"!

world, the state of things in the church will be such as is aptly represented by the ten virgins, five of which were wise, and five were foolish; and while the Bridegroom tarried they all slumbered and slept. That is, with respect to my second coming the church will be asleep. But at midnight a cry will be made, "Behold the Bridegroom cometh, go ye out to meet him." Thus it does appear to me very reasonable to regard that parable as containing a very important prophecy; and for one, I cannot resist the conviction that that very prophecy is now being fulfilled most emphatically, right before our eyes, and yet how few, how very few, there are that see it.

The following very important question which our Savior put to his disciples on another occasion, may here be very properly noticed. When the Son of Man cometh, will he find faith on the earth? Now the parable which we have been considering furnishes a correct answer to this question, just as all Scripture explains itself. To my mind there is sad evidence and glorious evidence too, that we are living in the very time upon which the Savior had his eye, when he uttered the parable of the ten virgins, knowing as he did, that then there would scarcely be any faith in the church, especially on the subject of his speedy coming to burn up the world, cleanse the sanctuary, and judge the nations at his bar, and fully set up his kingdom in all its glory upon the then new earth, the holy city, new Jerusalem having literally come down to earth, as the redeemed, whose song John heard, anticipated; and when literally the tabernacle of God will be with men, and he will reign with them a thousand years, even forever and ever.

Daniel, in his remarkable vision, had a full view of all these things, and though he did not at first understand them, yet the matter was explained to him and he was made to understand it; for truly, as the prophet Amos tells us, the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets. Thus the secret of the Lord was with his servant Daniel, for he feared him. The Bible does not contain a more exact description of the final judgment, than what is contained in the visions of Daniel. The little horn which he saw, it is admitted by all, represents popery. I beheld, says Daniel, vii. 21, 22, and the same horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. 27th. And the kingdom, and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

I have said that the parable of the ten virgins was spoken in answer to the inquiries of the disciples as to what would be the signs of his 2d coming, and of the end of the world. Now it seems to me very improbable and grossly absurd to suppose that those disciples could ever have put such a question to their Lord, had they believed, as vast multitudes of modern professors now believe, (of whom I was one,) that it will be at least 1000 years before Christ will literally come in the clouds of heaven, and probably 365,000 years before this earth will be destroyed by fire. And when that great conflagration does actually take place, it is believed by very many that then this earth is to be annihilated. What a monstrous idea is that

for a christian to cherish and maintain. What, will God annihilate the work of his own hands, a work so beautiful and which he himself pronounced very good. Nay, verily. But for sin, this earth, which so admirably shows the handy work of God, would now have been an Eden still. Christ came once, and has promised to come again, and will destroy, not the works of his own hand, but the works of his grand adversary, the devil. Just as though God had no further use for this globe after he has redeemed it from the curse of sin. Have we not already seen that according to Daniel, the kingdom of Christ, when fully set up in all its glory, is to be in this very earth, under the whole heaven. Not up in heaven, as we have been taught and fondly believed, but this earth having been renovated and made new, and a fit abode for all the redeemed in heaven and in earth, is to be the final eternal abode of the saints. Yes, glorious thought, the redeemed tell us plainly in their song which John heard, that they shall reign on the earth. Christ says the meek shall inherit the earth, and all the prophets and apostles tell us the same. And it is truly marvellous to see how that great deceiver, the devil, has managed in these last days, to palm off his deceptions and his lies upon both the church and the world. But he knows that his time is short, and therefore he is now putting forth his mightiest efforts, hurling his fiery darts at, and especially at all those who he sees are unprotected by the shield of faith, notwithstanding all the high professions they may make. But soon, very soon, Christ the Lord of glory, our great deliverer, who is infinitely stronger than the strong man armed, will appear in the clouds of heaven, with ten thousands of his saints, and he will then bind satan a thousand years and shut him up in the bottomless pit. Thus God shall bruise satan under our feet shortly. Rom. xvi. 28. For it has been satisfactorily ascertained by very many good chronologers that Daniel's 2300 prophetic days end in 1843, when God says that the sanctuary shall be cleansed, Dan. viii. 13-19. No truly honest mind, that is acquainted with Daniel's visions, and will take them in connection with what Christ and all the inspired writers have said relative to the judgment, can for one moment doubt but what the cleansing of the sanctuary as there spoken of, means nothing more or less than the final restitution of all things, according to Acts iii. 19-24. Yes, my beloved brethren, this will be the time most emphatically, when the earth will be restored to its right owners, the saints, they having then received a kingdom prepared for them from the foundation of the world; and when, too, they will come in possession of crowns of glory that never fade away. This will be the new earth which God hath promised to make, and to which such abundant allusion is made by all the sacred writers. In Revelations x. 7, we read that in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Now it is admitted by all, that we now actually live under the sounding of the sixth angel, and more, that the time is very near when the seventh angel will begin to sound, and we need not be in doubt what event the sounding of the seventh angel will bring, for God has told us so plainly that we may all of us know by simply searching the Scriptures. Without a thorough and a constant searching of the Scriptures we cannot discern the signs of the times as we are

required to do, for Christ has said, when ye shall see these things, then know that it is near even at the doors. E. H. W.

SIGNS OF THE TIMES.

BOSTON, JUNE 29, 1842.

Scripture Fulfilled.

The time will (now has) come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, AND SHALL BE TURNED TO FABLES.—Prediction of St. Paul, 2 Tim. iv. 3, 4.

REV. THOS. F. NORRIS' DEFENCE OF NOVEL READING.

Read this again:—

"Parson Joshua V. Himes, Miller's right-hand supporter, has gotten up a review of the Mormon Bible, etc., and shows its monstrosities, and those of its author and followers. Very good. Will Brother Himes kindly get up a book showing the monstrosities & follies of Millerism, a humbug he has done too much in giving currency to?—*Ol. Branch.*

And this:—

On one condition, viz: When the Editor of the Olive Branch will show us scriptural reasons for the abominable practice of a professed Christian Minister publishing popular novels, for the corruption of the rising generation, in a professedly religious paper. If he shall give us good reasons from the Bible for this practice, then we will try.—*Eds. of the Signs of the Times.*

REV. MR. NORRIS' REASONS!!!—Read them, ye Christians of all names and denominations; and then judge whether we can expect any thing else from such a source but violent opposition, and scoffing against the doctrine of the *Judgement at hand*, or the "*Miller humbug*," as he calls this most solemn doctrine.

Rev. Elder J. V. Himes promises when we will show scriptural reasons for publishing what he is pleased to call popular novels, he will get up a book showing the monstrosities and follies of Millerism. Read, Brother Himes.—We admit popular novels, many of them which have been published and circulated in the community, are vicious and corrupting. But we challenge Parson Himes to point out a single tale we have published of that character. The language is always chaste, and the moral inculcated salutary and important. We think the reading community indebted to us for furnishing a moral and safe class of reading of this kind, which not only amuses but instructs the reader. Prudent and religious parents are much pleased with such a paper as ours for their children and domestics, who read it with avidity. It furnishes them with many useful as well as religious lessons. As to the use of fiction for purposes of instruction in religion and morals, we are fully justified in so doing from the Bible, both in the Old and New Testament. Witness the parable of Nathan, the prophet, for the purpose of reproving David in the matter of murdered Uriah and his wife. Witness also the sublime parable of Jotham's trees, who met together to appoint a king over them. We have yet even higher authority. Our Lord and Savior Jesus Christ taught by the use of parables, supposed or fictitious persons and cases, that moral reproof and instruction might be brought home to the hearer before he should be sensible that himself was the party intended. In the language of Christ "that seeing they should see and not perceive," that truth should be forced upon them by the history of imaginary persons, without their at first perceiving that they themselves were meant, which had they known they never would have listened to the great Teacher. Indeed, all ancient writings are full of such examples of teaching, and the modern Arabs use that form almost wholly. Then again it is dreadfully wicked to have love-stories and affairs of the heart in a religious and moral newspaper, is it not, Parson Himes? Just go to your Bible and read the story of Isaac and Rebecca. Read also the book of Ruth, and see if there is not in it a little love affair

between this Mis Ruth and one Mr. Boaz? Almost the whole book is made up of this story,—and, Br. Himes, please to turn over to the Book of Esther, The niece of one Mordecai, a Jewish captive, and read the story of the matter between her and the Medo-Persian king, Ahasuerus. Yes, friend Himes, if that does not satisfy you, turn to Judges and read an account of even the amors of Sampson, with the Philistine harlots. Then turn to Samuel, and read the story of David and Abigail, the wife of the churlish Nabal. We have, you see, Parson, the highest authority for the use of fictitious persons and actions for the purpose of instruction, and according to Bible authority, it is right to publish love stories, even where the characters are bad, much more examples of virtuous affection and action. (!!!) Now Parson, according to promise, give us your chapter on the monstrosities of Millerism. If so, we will forgive your libellous assertion that we are corrupting the rising generation.

REMARKS. The demand is now made for us to fulfil our promise, as made above. Well, we will try:—According to the above article, the Editor of the Olive Branch considers the Bible to consist chiefly of fictions and love-stories; therefore it is right for a *Christian Minister* to corrupt the rising generation by publishing fictions, love-stories, &c. On his reasoning, then, we come to the following very grave conclusions:—1, The Bible consists chiefly in fictions and love-stories. 2, Mr. Miller's theory is founded upon the Bible. It follows, therefore, 3, The Miller theory is a humbug. *What can be plainer than that?*

A Second Advent Conference in Albany, N. Y. will commence in the "House of Prayer" on Monday, July 4th, to continue several days.

N. B. BRETHREN who BELIEVE IN, and LOVE the PERSONAL APPEARING of our LORD JESUS CHRIST, are invited to attend, that we may comfort one another with the blessed promise of his near approach.

BR. CALVIN FRENCH will commence a course of lectures on the *Second Coming of Christ* at the "House of Prayer" on Saturday, July 2d, at half past 7 o'clock, P. M. There will be two lectures each day, to continue through the Conference.

Albany, June 17, 1842.

RECEIPTS FOR REPORTS AND PUBLICATIONS.

Amount brought over from June 8th	\$1,208.11
Mrs. H. Emery,	10.00
Portland Second Advent Conference,	12.75
By sundry persons at	3.25
Jewelry from sundry persons,	8.50
Abigail Goodridge,	1.00
Josiah Vose, jr.,	7.00
Gold chain given by a friend,	11.00
Friend,	1.00

	\$1,262.61
Amount of money expended for gratuitous distribution of Books,	\$1,389.85
Amount due the Committee,	\$127.24

Letters

Received to June 25th From P. M. Shrewsbury, Mass.—Tamworth, N. H.—New Canaan, Vt.—Orleans, Mass.—Eden, N. Y.—Jamestown, N. Y.—Shrewsbury, Me.—South Farnsworth, N. H.—Snow's Store, Vt.—Plymouth, Ind.—Columbia, Ky.—New Lebanon, N. Y.—Jefferson, O.—New Garden, Ind.—E. Whately—Newton Up. Falls, Ms.—So. Glensbury, Ct.

From J. D. Johnson, Geo. W. Holbrook, Sec. Hamilton Inst., Chester Tilden, Joseph Bates, 2, Rhodolph Parker, Peter Hough, E. H. Wilcox, John Pearson, Chester Tilden, D. Burgess, Jesse Walton, J. W. Atkins, J. Little, L. C. Collins, Benj. Haines, R. D. Easterbrook, T. F. Barry. An Irishman, D. Burgess.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

DOW & JACKSON, PRINTERS.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 14.

Boston, Wednesday, July 6, 1842.

Whole No. 62.

Two Resurrections. No. II.

MR. EDITOR:—In my last, I endeavored to bring to view the clearness with which the scriptures teach the doctrine of two distinct resurrections in point of time. And that the proof of this is clear and positive, aside from any evidence brought from Rev. xx. Yet I do not feel disposed to yield one inch of this ground to those of an opposite belief. If it can be shown that the events here mentioned are subsequent to the gospel dispensation, or succeed to the end of all earthly things, and are the ushering in of the eternal state, the idea of a spiritual reign is forever exploded, the speedy coming of Christ established, and the most strenuous opposers of *two resurrections* driven utterly to abandon their ground. In my own mind there are numerous objections, which I have never seen met, against interpreting this portion of scripture, so as to apply to the gospel dispensation. Some among them, are those which follow.

First, I find before ever this is introduced, that "the marriage of the Lamb is come, and that his wife hath made herself ready," chapter xix. 7. But is "the marriage supper of the Lamb" to take place before the close of the gospel dispensation? Will the Bride have made herself ready? when as yet, some portions of her are in heaven, some on the earth, some in the earth, and some *not yet born*? Who will tell us? Again, we find, verses 11—21, the glorious appearing of the dear Savior with the heavenly army, coming with "many crowns," to reward his people and utterly to destroy all the wicked. The *beast* is taken, and the *false prophets*, and both *alive* are cast into the lake burning with fire and brimstone, and the remnant of men are slain with his sword. But is Christ to come, the anti-christian beast and all the wicked to be *destroyed* before the close of the gospel dispensation? Let those who deny it settle it with the following texts of scripture. 2 Pet. iii. 10; Dan. vii. 21, 22; 2 Thes. ii. 8; Mat. xiii. 39—43. Certainly we are here most clearly ushered in upon the scenes of eternity. And what difficulties soever we may meet with, *this point* must be settled, that the events brought to view succeed to the close of the gospel dispensation. And as we enter upon them, we shall find that the *events themselves* are an incontrovertible proof of this position.

The binding of satan is an event which it is the most unreasonable to suppose will take place before the time. The apostles have warned us of his "going about as a roaring lion, seeking whom he may devour," and exhorted us to vigilance and sobriety, that we may stand against his wiles, and to resist him that he should flee from us. They constantly speak of the coming of Christ as the time when we shall be delivered from the buffeting of satan and all our foes. But never once intimate that it is to take place a thousand years before. An unaccountable fact indeed, if they believed it. Christ assures us that the devil is to have children born and live, to the very end

of the world. Matt. xiii. 38, 39. And shall not their father be with them? His army is to make war against the saints, and prevail against them until the Ancient of days shall come. Dan. vii. 21, 22. And will they have no general at their head? O Christian! man in probation has ever had the devil to contend with; it was so in Eden itself. And what folly it is to dream that it will ever be otherwise, until the Bride hath made herself ready, and the marriage of the Lamb is come."

Again, the apostles says, "I saw the souls of them that were beheaded, for the witness of Jesus and for the word of God, &c. and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Here the apostle views a company of dead persons before him, dead at least in some sense, and *all* dead in the same sense. For he says, "the rest of the dead lived not," &c. "Rest of the dead" does undeniably imply that the first who lived were "of the dead." And the word *Rest* (of the dead) that those who did not then live were also dead in the same sense. They were the *rest* of the dead. But *all* of these persons had previously been alive; and also *alive* in the same sense. For it is said, that the "rest of the dead lived not again." But the word "again" shows positively that they (the first) had lived before. And the words, "But the rest of the dead lived not again until the thousand years were finished, shows equally clear that *then they lived as the first* had done before. The language will admit of no other construction. Hence, as both "lived again," so both must previously have been alive. What *life* and *death*, then, was this? Not a *spiritual* one, most certainly. For Christians are not *spiritually* dead, and therefore, in this sense, they could not be said to live "again." And sinners are not *spiritually* alive, and when made so they live not *again*, but for the first time. Again, it is not true, as here taught, that Christians and sinners are ever either dead or alive *spiritually*, in the same sense. Hence the death under which these persons lie *cannot be spiritual*, so also neither can the life which they live. That they are called souls, proves nothing to show that they are not persons spoken of in connection with the body. See 1 Pet. iii. 20, *eight souls*; also Acts. vii. 14.

But it may be said, that those who first live, spoken of as martyrs, are a future generation, that they shall come forth, *like the martyrs*, and thus they will *live again* in the persons of others. But this cannot be, for *all are dead*, and *all live in the same sense*. Again, if this be the meaning, then the martyr's spirit must have become *dead* in the church, otherwise it would not need, and could not have a resurrection. That it is dead, cannot be proved. And were it, nothing more would be needed to give it a resurrection, than the return of the dreadful persecution which these martyrs had to suffer. But when the martyrs thus *live again*, it is to be a time of the most *perfect peace*. And this makes the interpretation *perfect nonsense*. For how

can the martyrs live again in another generation, when that generation are to be no martyrs at all, but are to live where not a thorn shall pierce their feet, or an adverse wind fall upon their brows.

What, then, can be the meaning of this difficult passage? How mysterious! Would that the apostle had just explained himself. But hold! "This," he says, "is the *first resurrection*." Sure, here we have the whole in plain English. "Lo, now speakest thou plainly, and speakest no proverb." Now we know assuredly what it all means. It "is the *first resurrection*." How plain. How simple. But, says the objector, "the *explanation is mystical*." Bold man! to make an inspired apostle thus to trifle. When God says "the *seven stars* are the *angels* of the seven churches;" that "the *golden vials full of odors* are the *prayers* of the saints;" that "the *waters* which thou sawest, are *peoples and multitudes and nations and tongues*;" that the *fine linen* is the *righteousness* of the saints;" and that "the *dragon*, and the old *serpent* is the Devil and Satan," are we to suppose that God is but mocking us with mystical interpretations of mystical language! God has here, as in other places in this book, given a *literal explanation* of the figures used. Precisely the same thing he has done in the text. Be the language more or less figurative, he tells us plainly just what it does mean. "This is the *first resurrection*." Thus God has given us a clear position, and a literal explanation of what goes before. And any rule of interpretation that can mysticise this *explanation*, would utterly destroy all confidence in the plainest declarations of God's word. It is plainly a literal resurrection of the righteous dead; one and all, as we may learn from the passage itself, and other portions of God's word. Here are all who "have not worshipped the beast, neither his image, neither have received his mark in their foreheads or in their hands." Which must include *all* who are on the Lord's side. Thus all "them that sleep in Jesus will God bring with him when he cometh."

Again, it is said, that these persons reign with Christ, which shows that it is not under the gospel dispensation. Here believers are *in* Christ, but not *with* Christ. Paul tells us plainly that *while* in the body we are *absent* from the Lord. And that he had a desire to be absent from the body that he might be *present with the Lord*.

It is also said that "blessed and holy is he that hath a part in the first resurrection," Which shows that all the blessed and holy will have a part in it. And that "on such the second death hath no power." But this cannot be said of any while in a state of probation. It is the very promise made to him "that *overcometh*." "He shall not be hurt of the second death," chap. ii. 11. But the text teaches that all who do not have a part in the first resurrection, will be hurt of the second death. If, then, it were a *spiritual* resurrection, all must be lost who do not live just in that favored age

of the world. All is absurd and false in the exposition that forces this portion of divine truth into the gospel age. How different is the closing up scene of time, as given throughout the scriptures, from that presented at the close of this period of a thousand years. Here we find the saints entirely separated from the wicked, *all encamped in the beloved city*. But at the close of time the Savior positively declares that they shall be scattered all over the earth, and mixed up with the wicked, like the tares and wheat, and the fishes in the net, and that he shall send forth his angels, and "gather them from the four winds, from one end of heaven to the other." Again, our Savior tells us plainly that at the end of the gospel age, or time, the world will be in a state of apparent security and rest, all absorbed in the varied pursuits of life, buying and selling, planting and building, eating and drinking, &c. But here they are all marshalled under the devil, and going up to make war against the saints, who are all encamped in the beloved city. Let the reader think of these things, and tell us how they can be harmonized with the idea of being under the gospel age. They cannot. And the doctrine of two resurrections is positively taught in it, as well as in many other scriptures. And there are no passages but what can easily be harmonized with this doctrine. This point, and some objections against our interpretation of Rev. xx, we will at a future time notice.

L. C. COLLINS.

South Glastenbury, June 15th, 1842.

Letter from Henry Grew.

DEAR BRO. HIMES:—The communications of my brethren relative to the transporting subject of the coming of our Lord Jesus Christ, with all his saints, have been examined with deep interest. I believe in the pre-millennial advent; first, because Revelations xx teaches us that the first resurrection precedes the millennial reign, and that the blessed subjects of it will reign with Christ. Rev. v. 10 teaches that this reign will be on the earth. Secondly; because 2 Thess. ii. 8 teaches that the "man of sin" is to be "destroyed with the brightness of his coming." It appears, therefore, equally evident, that the coming of the Lord will precede the millenium, as that the destruction of the man of sin will precede it.

I have ever understood the prophecies respecting the Jews as revealing a divine purpose to gather them out of all lands, where they are now scattered; and bring them to their own land. Another purpose, of far more glorious character, which appears still more evident, is the gracious determination of the God of Abraham, Isaac and Jacob, to bring a great number of their descendants in the flesh to participate in all the eternal blessings of the glorious Gospel.

I beg leave to present to your readers some of the scriptural arguments in favor of these two articles of my faith.

I would, however, previously remark that, as I understand from the word of God, that the Lord will make "a short work" of both these important matters, I consider them as perfectly consistent with the expectation of the speedy coming of the triumphant King. I must also remark, that there is no discrepancy between a divine purpose to save eternally many of the descendants of Israel, and the great spiritual principle, that faith on the Son of God is essential to such salvation. Those, and those only, who are Christ's, are Abraham's

spiritual seed and heirs according to the promise. In perfect harmony with this truth, God has purposed that many of the seed of Abraham, according to the flesh, shall become his spiritual seed by faith in the Son of God. Now for the proof.

I begin with the New Testament to prove the last proposition first. In Paul's epistle to the Romans, chapter x, he refers to the general unbelief of the Jews, as "a disobedient and gainsaying people." He anticipates an objection. "I say, then, Hath God cast away his people?" He replies, "God hath not cast away his people which he foreknew." He reveals the glorious truth that "at this present time there is a remnant according to the election of grace." By "his people," we must understand his chosen people among the Jews, or the fleshly seed of Abraham, because the apostle, in the immediate connection of the passage, teaches that the fall of the unbelieving Jews was the occasion of salvation coming to the Gentiles. The contrast, we see, is between Jews and Gentiles, and not between believers and unbelievers of both. The apostle proceeds with this glorious subject of the future salvation of the Jews, (12.) "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The import of this may be, (though I do not affirm it,) that as the unbelief and consequent rejection of the Jews was followed by "the reconciling of the (Gentile) world," the future receiving of the Jews, for the spiritual church, shall be followed by the resurrection from the dead.

The apostle continues the illustration of this subject by the figure of the olive tree; teaching that though the Jews "were broken off," "because of unbelief," "God is able to graft them in again." "I would not, brethren," says he, "that ye should be ignorant of this mystery, (secret) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel (i. e. all the elect among them; see verses 2, 23, 29,) shall be saved." Here we see that the contrast is kept up between Jews and Gentiles, and that when the fulness of the latter be come in, the elect among the former shall also be united with them in one fold, under one Shepherd. This purpose of the immutable Jehovah must be accomplished; "for the gifts and calling of God are without repentance." Well did the apostle conclude this revelation of wondrous love, with the ascription of praise to the Father of Mercies: "to whom be glory forever, Amen."

The ancient prophets foretold the same animating truth for the consolation of afflicted Israel. As the prophets foretold their conversion to God in connection with their return to their own land, I shall present the evidence of the truth of both these propositions in connection. It appears to me, that these purposes of the God of Israel constitute a very considerable portion of the prophetic word. "The remnant," of which Paul wrote, Rom. xi. 5, Isaiah declares, x. 21, "shall return, even the remnant of Jacob, unto the mighty God." In the eleventh chapter he prophesied of the first personal coming of the Lord Jesus. Verses 11, 12, he declares, "And it shall come to pass in that day, (i. e. the gospel day or dispensation) that the Lord shall set his hand again the second time to recover the remnant of his people,

which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Then shall the sacred song rise to their redeeming God; "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." "Jehovah is my strength and my song, he also is become my salvation."

Is it necessary to attempt to prove that the above prophecies have not yet been fulfilled? Will any one say that since the Son of God appeared on earth to reprove with equity, the outcasts of Israel and the dispersed of Judah have been gathered together "from the four corners of the earth," and "from the islands of the sea?" Will any one affirm that since they crucified the Lord of glory, they have, in any number or manner correspondent with the prophet's annunciation, sent forth to the God of salvation the grateful song of redeeming love? Chapter lxi. clearly teaches, also, that after the coming of Christ to proclaim liberty to the captives, &c., the seed of Israel "shall be known among the Gentiles," "eat the riches of the Gentiles," and return and "build the old wastes," and repair "the desolations of many generations." That for their shame they shall have double, "In their land they shall possess the double; everlasting joy shall be unto them." The redeemed Gentiles shall participate in the same glory, for "the Lord God will cause righteousness and peace to spring forth before all the nations."

Chapter xlix. describes the blessings of Christ's mediation. It expresses also the joyous wonder of Israel at the great number of the restored children returned to their own land; which land is too narrow for them. The very particular manner of their return to the land of Judah, described in this and other passages, particularly in chapter lxvi. 20, appears to me to throw absurdity on all attempts to spiritualize them, or to give them any figurative construction. The fact of these prophecies relating to the gospel dispensation, to a period subsequent to the first advent—proves that they can have no reference to any return from captivity antecedent to that period. They are now scattered abroad over the face of the earth, a monument of the verity of the word of the Lord, and of the exceeding sinfulness of the folly of rejecting the salvation infinite wisdom and love has provided for a perishing world. Verily "they have been scattered in the cloudy and dark day." Yet, saith the Lord, "I will bring them out from the people, and gather them from the countries, and will bring them to their own land," &c. Ezekiel xxxiv. 13. Again, xxxvi. 24, 26, "For I will take you from among the heathen, and gather you out of all countries, and bring you unto your own land." "A new heart also will I give you, and a new spirit will I put within you," &c. Here are definite and distinct promises of renewing grace, redeeming love, and of gathering them in the land of Judah. Both will be fulfilled.

We find further proof that these prophecies do not refer to any past deliverance from captivity, in the fact revealed, that when they are gathered unto their own land they shall not be divided any more at all. Also in the fact that, "in the latter years," Gog will come into the land that is brought back from the

sword, and is gathered out of many people. Gog will come against them; and the almighty avenger of his people will glorify himself in the destruction of their enemies. Ezek. xxxvii. 22, xxxviii. 8-23, xxxix. 25-29.

The prophecy of Hosea is worthy of notice. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without seraphim: Afterward shall the children of Israel return, and seek the Lord their God and David (Christ) their King; and shall fear the Lord and his goodness in the latter days."

Zachariah, who prophesied after the captivity, declares their dispersion and their gathering into their own land. See x. 9, 10. I could fill your interesting paper, my dear brother, with other quotations. The reader is referred to Isaiah lx. lxii. 2; Jer. xxiii. 5-8; xxx. 3-11; xxxi. 17; Amos ix. 9; Micah ii. 12, 13; Zeph. iii. 11 to the end; Zach. xii. &c.

I send this imperfect communication, my beloved brother, in the confidence that you favor free temperate discussion. I respectfully request my christian brethren, who dissent from me on this subject, to present their *hard arguments*, leaving *hard words* for those who have not wisdom enough to keep silence when they have nothing more convincing to offer.

Yours, in the blessed hope of the coming of Christ,
H. G.

Answer to 'G. D.' of Detroit, Mich. ON THE VIEWS OF THE FATHERS. NO. III.

BY H. D. W.

REV. G. D.—I have searched the fathers of the first two centuries to find how they regard the kingdom of heaven announced in the gospel. It is sure that they make no mention of it as a state of being in this world, either in their day, or to come after them; but they uniformly and unanimously speak of it as the future state of the blessed, to come with Christ and the resurrection of the body in the end of this world. Whether they were right or wrong, as they received the doctrine from the hands of the apostles, so they held it amidst the fires of persecution and the terrors of the lions, and the ferocity of men more cruel than the beasts of prey; and so they handed the doctrine down to posterity without the least variation, or interruption in the chain until Origen. Origen is the discoverer of the doctrine that the kingdom for which the Lord suffered is a kingdom opened by keys enjoyed in this world, and that the keys are given in this world "to every Peter," or firm believer. Origen first taught how Peter's keys were given in a figure, not to Peter only, not to the apostles and their successors only; but most generally to every Peter, or every virtuous man, who by the many ways of the many virtues may enter just so many kingdoms of heaven in a figure, as he practices virtues in the flesh. No bishop had yet appealed for the support of his authority to the gift of the keys, but every one seems to have lived in the silent admission that the keys of the kingdom promised to Peter were not receivable in this world, but with the kingdom of which they are the keys, they belong to the world to come. After some generations later, Rome, having learned of this Egyptian how the keys were given to Peter in a figure, claimed the inheritance both of the keys and of the kingdom for her own, and stoutly does the Pope assert this claim to this day, little dreaming that he owes it wholly to the invention of Origen. The

work of Origen was to invent the mode by which, in a figure, Peter received his promised keys: and out of Origen's dream of a virtue for every key to the kingdom of heaven, the church came at last to the most implicit faith that the Pope has those keys for an inheritance, and that he can open and shut the kingdom of heaven to every soul of man as he pleases.

In like manner Origen invents the mode by which figuratively to understand the kingdom of heaven to be the joy of the spiritual meaning of the holy word. He first allegorized the promised kingdom of heaven into a virtue of this life, and all the virtues collectively into the kingdom of God which Jesus preached. He first taught that the nearness of that kingdom had respect not to time or eternity, but to character and affections: yet in all this he makes no allusion to the church as the kingdom of heaven. Origen would be not less surprised at the use the moderns are now making of his invention concerning the kingdom of heaven at hand, than he would be to learn how the bishop of Rome has taken advantage of his invention respecting Peter's receiving his keys in a figure. Origen was evidently not thinking at all of these great improvements upon his inventions; or otherwise he might have contented himself with the plain sense of the letter, in the faith of Abraham, and not have corrupted mankind with his fancies, by which heavenly things are brought down to be shadows of worldly good, and the kingdom of heaven to be a virtuous life in the flesh.

In Alexandria and all that region of which Alexandria was in that day the proud metropolis, the opinion of Origen found many admirers. After another hundred years, in the middle of the fourth century, a large circle of professing christians in Egypt, Palestine, Syria, and Asia Minor, were prepared by the figurative interpretations of Origen for initiation into the belief that the bloody reign of Constantine and his sons was the beginning of the promised kingdom of the saints foretold by the prophet Daniel, and preached in the gospel. They kept not the faith; but seeing the Lord delayed his coming and kingdom, they grew faint-hearted, they conceived there must be some mistake. They asked: "Where is the promise of his coming?" They waited for it three centuries in the midst of bitter persecutions, and in their impatience under suffering were ready to despair of the Deliverer. Origen's doctrine seemed to smooth over the apparent mistake of the gospel, that the kingdom of heaven was at hand three hundred years before, and is not come yet, by supposing the words are not to be taken literally; but figuratively. And the moment the heathen were made to bow before the sceptre of a christian emperor, who seated the bishops on thrones of judgment, the invention of Origen became invaluable to the lovers and possessors of the temporalities of the church, and it grew without owning its father, and became the chief support of the delusions and corruptions of the papal power. Thus this lean ear of Egyptian doctrine ate up the fat and plump ears of Mount Zion's faith, and brought upon Christendom the fear of the Saracens, rather than of the coming of the Son of Man; and inspired the faithful with burning desires to regain the last empire of Asia and of Jerusalem, rather than with prayers and labors to hasten the coming of the kingdom of heaven.

New York, June, 10, 1842.

From the Va. Religious Herald.

Reflections on the coming of the Lord.

According to the calculations of Mr. Miller, and of others who have adopted his scheme of calculation and interpretation, some period of the ensuing year is destined to witness the second coming of the Son of man; whose advent, it is expected, will be far different from what it was when he appeared in our world as the "Babe of Bethlehem." For these millenarians are looking for the Savior to return with "power and great glory," to execute vengeance upon his foes, and to confer such merciful favors upon his friends, as transcend the limits of our mental powers to conceive.

Others are calculating that the present dispensation will be closed in a short time hence, and be succeeded by one in which the Divine favor will be manifested in a very special manner;—when it will not be necessary to exhort one another to "know the Lord," for "all shall know him from the least to the greatest;" when the whole earth shall be filled with Divine knowledge; and when the love of God shall fill the hearts of the people, manifesting itself in a reign of universal peace, good will, and harmony.

With regard to Mr. Miller's theory, it may be remarked, that while men of learning and profound thinking are "not prepared to adopt his scheme," they seem, notwithstanding, not to regard him in the light of a visionary, but in that of a consistent and pious Christian; at least comparatively speaking: and though they do not subscribe to his interpretation upon some leading points, yet it seems they pretty nearly or quite concur in his calculations.

With respect to the latter opinion, perhaps it may seem to be favored by some striking characteristics of the present period: such, for example, as the astonishing discoveries and improvements in the sciences and mechanic arts; by which the facilities for ameliorating the condition of our species have been greatly increased and enlarged; the unparalleled efforts and success in the temperance cause; the means which the christian community are now using for evangelizing the world; a disposition to establish peace and friendly relations, by forming associations for the purpose; and the present appearances of deep concern on subjects connected with future prospects and interests. But whether this interesting and momentous subject be viewed in either of the above, or in some other point of view, it seems to be the general belief of reflecting men that a mighty revolution of some sort is near at hand, and will greatly affect, if not produce an entire change in the present order of things; and our belief or unbelief will have nothing at all to do with the hastening or delaying of such a period.

But, believing as we do, that "the day of the Lord will come as a thief in the night," "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God;" more especially all who profess to "love his appearing." For that he will appear, is placed beyond a doubt; the "day and hour" only being wisely and mercifully concealed from human calculation.

And now we can hardly restrain our fancy from transporting us a few months forward, and endeavoring to realize the mighty change which, according to Mr. Miller's theory, (and we presume not to say it will not come to pass, God only knows,) will be wrought by the com-

ing of the blessed Savior. We now behold society a great mass of discordant and conflicting elements; but passing through such a crucible as the accompaniments of that tremendous event, it would be purged of all its dross; leaving nothing but what was pure and unmingled. And here we might indulge our fancy a little more, by just glancing at the speedy and fearful fate of all engaged in petty schemes of self-aggrandizement; of the artful swindler; the selfish and sordid mammonist; the heartless and cruel oppressor; the exacting and unjust extortioner; the base dealer in defamation and falsehood; the blasphemer of the name or attributes of Deity; the cold-blooded murderer; and, in fine, at the fate of the licentious, with all the ungodly, in the very midst of their machinations; all buried in undistinguished and hopeless ruin.

But this, it is said, is nothing but a picture of the imagination; true: but we shall not incur the charge of indulging too freely in fancy, when we urge the vast importance of the Saviour's admonitions, when he says, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." And "What I say unto you, I say unto all, Watch." And these weighty and solemn admonitions derive additional consequence from repetition, in sense, at least.

And now, in view of such a scene, whose pious walk and godly conversation have been so exemplary and characteristic as to elevate him above fear, and who can sincerely and heartily adopt the response, and say, "Even so, come Lord Jesus?" H.

The Bible.

The Bible—and the Church that stands,
Upon that deep fixed rock;
We'll guard them from unhallowed hands,
Even in the combat's shock.
Our God his chosen few will save,
And keep the gifts his bounty gave.

The Bible! no, we will not yield
That blessing, for whose sake
Our fathers battled in the field,
Or perished at the stake;
Our end is truth—unblemished, pure—
God will the victory secure.

The Bible!—shall we leave God's way
In unknown paths to wind?
Or Rome's corrupted slaves obey,
Blind leaders of the blind?
No: truth has burst that heavy chain;
We will not hug our bonds again.

The Bible! O thou richest store
Of all that man can need,
Do we require thy treasures more
Than those that us succeed?
Let us bequeath them unimpaired
The blessings we ourselves have shared.

The Bible!—not in Romish dress,
Nor stamped with tripple crown,
But as it is, nor more nor less,
Our birthright we'll hand down;
No sectary shall change its state,
Nor cold Socinian mutilate.

The Bible!—yes, let us be proud
Its doctrine to defend,
And, as in infancy we vowed,
Fight boldly to life's end,
Though few 'gainst hosts, we cannot fail,
Christ leads the van—we shall prevail!

THE SIGNS OF THE TIMES.

BOSTON, JULY 6, 1842.

"By their fruits ye shall know them."

—For four years past we have been close observers of the progress of the Second Advent cause, marking very carefully its effects and also the results of opposition to its proclamation. And if the rule laid down at the head of this article be correct and a safe rule by which to judge, then are we fully prepared to make up our judgment on the moral character of the two trees.

1. In the first place, we have marked the effect of the preaching of the Second Advent doctrine on impenitent sinners of all classes, from the bold, blaspheming infidel, to the impenitent, kind-hearted moralist.

The result has been most salutary on all. Wherever they could be induced to attend and listen to a thorough course of lectures, deists have been confounded and confessed a majesty and beauty in the Bible they never before saw. This result, so far as we have seen, is all but universal among candid infidels. Scores of instances might be produced, where the most decided and hardened infidels have embraced Christ, as the effect of the lectures, and have since been ornaments to the christian name and cause. The same is true of hundreds of stanch Universalists. Where such persons only attend one or two lectures of a course, we do not expect the same fruit as where more labor is bestowed; yet even under such circumstances, by attending one or two of the last lectures of a course, hundreds of deists and Universalists, have, for the first time had their eyes open to see the rottenness of their systems, and to feel the force and efficacy of Divine truth.

During the period named it is well known that the laborers in this cause have been exceedingly few. Yet we have scarcely known a full course of lectures to be delivered in a place without more or less sinners being awakened and converted, either immediately or soon after. And in a majority of instances, sweeping reformatations have followed the lectures.

The effect of the doctrine on the church, is not less salutary than it is on the world. Cold-hearted, formal, worldly-minded professors are aroused to engagedness in the cause of Christ; the family altar which had long since fallen down, is again set up; children that had long been going on in sin, almost uncared-for, are sought out and warned, and invited to come to the Saviour, with parental tears and solicitude, until their hearts, for the first time, melt. The spirit of avarice which like a canker had been gnawing and eating out the piety of thousands, is for the first time fully broken, and self-denial, benevolence and good-will to their fellow men springs up. The eager desire for worldly gain is lost and abandoned, and they devote themselves with unreserved affection to the cause of Christ. The Bible, which before was covered with dust, (if they chanced to have one,) is read and searched with an eagerness never before experienced, and a relish that had never been thought of. The language of such persons is, "Thy word is sweet to my taste, sweeter than honey, or the honey comb." Never did a subject before, we are bold to say, ever lead so many to study the word of God, as this subject. And if this one point only were gained, it would be worthy of the enterprise. But what is

infinitely more important, is, it leads sinners to Christ and salvation.

2. With equal care we have marked the effect of opposition to this doctrine. The opposition generally arises from ignorance, but not always. Those who come out against it generally preface their efforts with an acknowledgement that the prophecies are a portion of God's word they have never carefully studied, and that they are dark and mysterious. They do not know what they mean, and they doubt whether any body else does. Then follows an effort, not to explain scripture and make it more clear, but to suggest some little difficulties in the views of others who do endeavor to show what the word of God means. We have known many such attempts to put down the Second Advent cause and doctrine; but among them all, we have never known one sinner either awakened or converted; neither have we known one backslider reclaimed, or one family altar set up, or one Bible either bought or studied, if possessed. We have known of no infidels convinced of the truth of the Bible, and the excellency of Christianity: nor one Universalist ever made to tremble on account of his sins. Nor has the church, to our knowledge, in any one instance been quickened into new life and zeal for the salvation of souls. But we have known several instances where powerful revivals were progressing, and under such efforts they have stopped at once.

We have known very many awakened sinners who have been driven back, and have at once under such a sermon lost all concern for salvation. We have seen where only a breath of improbability of Christ's speedy coming has been lisped, the countenance of the conscience-stricken backslider light up with joy, and from that time he has gone on pursuing his worldly avocations and gains, careless of his soul and God. We have heard the alarmed and trembling infidel exult and join hand with the clerical opponents of this doctrine, for the purpose of quieting their own fears. We have known Universalists, who were on the very point of yielding their hearts to God, turn from the place of prayer after such a sermon, to return no more, with the exultation on their lips, "there, I knew it was all a humbug."

This is not an overwrought picture that cannot be sustained by facts; for the half is not told, nor can it be until eternity shows it. But enough is here presented to induce every man of sober judgment to pause and consider what he is doing when he speaks lightly of the coming of Jesus Christ in 1843. Let all examine these fruits and then judge of the trees which bear them; and learn wisdom. For a corrupt tree cannot bring forth good fruit.

The only good we ever did know originate from a sermon in opposition to this doctrine, is, in some few instances, to confirm individuals in the opinion that nothing valid can be brought against it, and that it must be true. But the damnation of him whose motto is, "let us do evil that good may come," is already pronounced "just."

Editorial Correspondence, No. IV.

Stanstead, L. C. June 21, 1843.

DEAR BRO. HIMES:—I again resume my pen to say that I spent the last week in Derby, Vt., where I gave a course of eleven lectures. The same glorious results attended the effort that followed in this place. The congregations were large and attentive, and the word preached received in faith, by many, at least, of them who heard it. The Baptists have

a flourishing academy in Derby, which was suspended for the purpose of giving the students the opportunity of attending the lectures through the week. Several of them, promising young men who are looking forward to the ministry, are deeply convicted of the truth of the Second Advent doctrine, and begin to feel that the school is no place for them if, this is true.

A brother from Western New York, who is on a visit to this place, told us, Sabbath eve, that although naturally infidel and not disposed to believe the doctrine, yet after disputing the ground inch by inch, he had at last been driven from every post until he was satisfied it was true, and he believed the doctrine. He had, for seven years, been resisting the conviction of duty to preach the gospel, trying to get ready: and now, said he, I have but a few months left to do up the great work. He declared his determination to go home and proclaim the midnight cry. Thus the work goes on.

You know we have often heard of Mrs. Carlton's dream. I have seen her and had it from her own mouth, and as it is rather notorious, I will give it for the satisfaction of our readers. She was the child of pious parents, and from a child religiously inclined. One evening, when, as nearly as she can recollect, she was about eight years old, company being present, the subject of the *happy days*, as the millenium was then called, came up. Her father said he did not expect to live to see them, but thought his children, if they lived to the common age of man, would. The conversation took a deep hold of her, and when she retired, she dreamed that she should live to see Christ come; that it would be 32 years from the time she should see a blazing star in the heavens. Her dream continued on until she saw the blazing star, its position in the heavens and appearance. It then continued until she saw in her dream the Saviour coming in the clouds, and the whole scene was spread before her. In the morning she told her dream. And from that time she never believed in the happy days, as she had been taught, but in the personal coming of Christ before the millenium. Years rolled on, and for years, night after night she searched the heavens for her blazing star, but never found it until 1811. when she saw it then, it was in just the position in the heavens, and had just the appearance that she saw in her dream. She said to those who were with her at the time she saw it, that in 32 years from that time Christ would come; some of those persons are now living and bear witness to the fact. She is now waiting, like old Simeon, for the consolation of Israel, fully believing she shall not taste death until she has seen the Lord's Christ. She is now about 69 years old, and lives in Derby, Vt.

Yours &c.

J. LITCH.

A Conference and Lectures on the Second Coming of Christ, at Bangor, Me., will be commenced July 12th, 1842, and continue a week. Bro. Cox, Atkins, Himes, and others, it is expected, will attend. Let unceasing prayer be made, that God would crown the meeting with his blessing.

The Campmeeting closed on Tuesday morning, 5th inst. The assembling was very large, the order was good, and the influence, so far as we can now judge, was most salutary on the immense throngs congregated to hear. More next week.

The New York Luminary.—This is a respectable paper published in New York, by the Protestant Methodists. Our friend *Enoch Jacobs*, of St. John's street, has recently been appointed Editor. He is a man of piety, and good editorial gifts; and under his direction the Luminary will not fail to *illuminate* the whole horizon in which it shines. Already its *light*, has exceedingly affected our neighbor of the "*Olive Branch*," who professes to be of the same sect. He threatens brother Jacobs almost with annihilation, if he utters the truth so boldly.—For it is slander to tell the truth in some cases. But the Luminary shines the brighter for being threatened. We just give one ray of light from it. Read. "The sober facts are, it is fiction and not facts that supports the Olive Branch. It will not be sought after by the pious portion of the community, his efforts to prove that the word of God justifies novel reading to the contrary notwithstanding. They want something more solid, &c.

Bro. Jacobs is a believer in the Advent nigh; and will speak out boldly on the question also. May God prosper the Luminary, and its Editor.

Patience and Meekness.—We commend the following elegant article to the attention of all our readers. We do not mean by this that they should merely read and admire it; but practice upon its principles. Those who embrace the doctrine of the *speedy and glorious appearing* of the Lord Jesus, in a very especial manner, should possess their souls in patience, and amidst the bustle and strife of the world pursue the even tenor of their way; like angels of mercy meekly strowing blessings in all their paths, and on every head; that when the Master comes he may say, "*Well done.*"

Be Faithful Unto the End.

A German, whose sense of sound was exceedingly acute, was passing by a church, a day or two after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music appeared to be a piece of nasal psalmody, sung in most discordant fashion; and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torture with the best fortitude I could assume; when lo! I distinguished, amid the din, the soft clear voice of a woman singing in perfect time. She made no effort to drown the voices of her companions, neither was disturbed by their noisy discord; but patiently and sweetly, she sang in full, rich tones; one after another yielded to the gentle influence; and before the tune was finished, all were in perfect harmony."

I have often thought of this story as conveying an instructive lesson for reformers. The spirit that can thus sing patiently and sweetly in a world of discord, must indeed be of the strongest, as well as the gentlest kind. One scarce can hear his own soft voice amid the braying of a multitude; and ever and anon comes the temptation to sing louder than they, and drown the voices that cannot thus be forced into perfect time. But this was a pitiful experiment, the melodious tones, cracked into shrillness, would only increase the tumult.

Stronger, and more frequently, comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end—singing patiently and sweetly, till all join in with loving acquiescence, and universal harmony prevails, without forcing into submission the free discord of a single voice.

This is the hardest and the bravest task which a true soul has to perform amid the clashing ele-

ments of time. But *once* has it been done perfectly, unto the end; and that voice, so clear in its meekness, is heard above all the din of a tumultuous world; one after another chimes in with its patient sweetness; and even now, through infinite discords, the listening soul can perceive that the great tune is slowly coming into harmony.

Art thou a friend of freedom? Let not thy voice cease from the choir. Strive not to make a louder noise than the discordant; nor be discouraged though they seek to drown thee with a *machinery* of sounds. If thou wilt sing patiently and sweetly unto the end, even the street organ and the penny trumpet will stop for love of listening to thy tones.

Trust in principles of truth—trust them with undoubting faith. They cannot fail; for they are a portion of God's existence. By them was the world created, by them shall it be restored. Sing of them patiently and sweetly, even unto the end; and through thee they shall perform a greater miracle than is recorded of Amphyon's lyre, to whose harmonious tones scattered stones rose into the fair proportions of a city.—A. S. Standard.

War! War!!

We have not been made to believe till of late that Rhode Island soil would be moistened by the blood of her sons, although we have seen them arrayed in the field, in sight of our dwelling, with cannon, sword and musket. Of late, the conviction has been forced upon our mind that blood would be shed. We feel no disposition to meddle with political affairs; but of late, we feel constrained to speak, and it is to our brethren. We feel to exhort our brethren to have nothing to do with *either party* in shedding your neighbor's blood. Fighting does not belong to the christian. Christ's kingdom is not of this world. If it was, then his subjects would fight. Our weapons are not carnal, but mighty through God, to the pulling down the strong holds. We are to love our enemies, bless them that curse us, and do good to them that spitefully use us. Preparations are making on both sides for a desperate conflict. We strongly desire that our brethren would not handle carnal weapons. It is not loving your neighbor as yourself when you are using weapons of death to destroy your neighbor's life; and whoever does it breaks the command of God, THOU SHALT NOT KILL. No one can enjoy the spirit of Christ, when he takes a musket to destroy his neighbor's life, but is instigated by the devil, who was a murderer from the beginning. Dear brethren, we wish you to examine your hearts and see what manner of spirits ye are of. "As ye received Christ, so walk ye in him." Did you receive Christ in the spirit of *war* and fighting? From whence come wars and fighting? They come from your lusts. Put this wicked thought far from you. You cannot give life, neither have you a right to take life.

We cut the above from the "John the Baptist," published at Providence, R. I. We accord with the sentiments expressed. What has a disciple of the Prince of peace to do with carnal weapons? Ed.

From the Second Advent Witness

Speculations.

"Brother Himes and William Miller are preaching the end of the world in New York, at present, and selling their books. This "end-of-the-world" business is one of the most profitable speculations agog.* We wonder that, in these hard times, more do not take it up. One might as well turn an honest penny this way, as in any other manner."

The above is copied from a paper published in the city of Boston, called "The Uncle Sam." It is unfair to attack, in this seemingly approving style, our actions and motives. If the Editor does not approve our course, why not openly and manfully

* Perhaps the Editor of "The Uncle Sam," would like to take some stock in the concern. If so, he will please call at our Office and subscribe. We only expended about \$150 more than our receipts. Will he call? Ed.

condemn it, and give his reasons for so doing. Does he suppose that our doctrines can be promulgated by the aid of books, without the necessary funds to carry them to perfection? How would he relish the idea of giving away his papers after having incurred the expense of printing them? Those who "preach the gospel, shall live by the gospel," and we require no more. To circulate the truth, is our object, and it is but reasonable that we receive a moderate compensation for our labor. Let the Editor of the above print cherish a more charitable and christian spirit towards us, and let him not treat with levity the great and important doctrines we teach, for, perhaps in an hour when least prepared, the Son of Man may come, and require from him an account of his deeds.

Congress.

A correspondent of the New York American makes the following frightful statement. If true, who can say how long it will be before the dismal scenes of the French Revolution will be enacted in our capitol?

"There is a general determination among the friends of peace to adjourn every day at four o'clock. It is firmly believed by most experienced and judicious persons, that a candle-light sitting would bring on riot, fighting, use of knives and pistols, and murder, in the Hall of Representatives. Several of the southern members, I know, are armed, and on the first blow, deadly weapons would gleam throughout the Hall, and pistol balls would soon whistle among them. I fear you have not the least conception of the slumbering, latent horrors of the scene. At a distance, you cannot know a hundredth part of the heinous facts which we shudder at knowing here. From my own observation of the past and the present, from my knowledge of the demoniac rage still suppressed, and which inspires bloody men here, many who are reeking from the murders which gave them honor and eminence in their own country, I am prepared to see the Hall drenched with blood in a general melee, on such provocation as one hasty word may give. One southwestern member has already threatened the life of another; and the latter now goes armed, with the determination to take the life of his threatening foe, if he come within a certain distance of him."

The Rhode-Island War,—which for a time threatened to involve the neighboring states, if not the whole country, in commotion, has happily subsided, at least for the present, with the loss of only a few lives. It may be considered one of the signs of the times—of the combustible materials of which the present age is composed. They stand ready to fire or be fired upon; and if "fire should come down from heaven and consume them" all, it might only be an act of justice in the Almighty, in doing that for them which each party would wish and pray down upon each other. Such is the intolerance, irritability, recklessness, and feverish state of the public mind, everywhere manifested at the present time, that aside from Miller's views, many are predicting and expecting, near at hand, some terrible convulsion in the moral, if not the natural world. The political parties, the religious sects, the unsettled state of the banks, the currency, the business, the bankruptcies, all favor such a belief. How much easier and more natural to the human heart it is for communities to fall out with and devour each other, than to love each other as brethren.

First fruits of the Harvest in New York.

New York, June 18th, 1842.

DEAR BROTHER HIMES.—It falls to my happy lot to inform you of the cheering fact, that there is now a very pleasing prospect that a rich harvest will yet be gathered in this very city, notwithstanding all the opposition of earth against it. For the good seed so plentifully sown by brother Miller, during the few weeks which he tarried with us of late, is now to be

seen springing up in abundance, and also bearing fruit to the praise of God's grace. And we feel encouraged to go forward, the Lord working with us. We cannot resist the conviction that God, by thus smiling upon the comparatively little effort that has been made, is giving us a pleasing indication that it is his design here to rear up a standard of truth and holiness, around which all his dear people will love to rally, and from which, too, the truth and the whole truth will be stately and fearfully proclaimed, thus answering the fervent cries of his children, and filling those here who truly hunger and thirst after righteousness.

Among other manifest good results of brother M's labors here, I am requested to say, that a meeting of the believers in the second personal coming of Christ at hand was called, and an association was formed, as follows.

FORMULA

Adopted by the Second Advent Association, at Vocal Hall, the 18th May, 1842.

The undesigned, believers in Christ's second personal coming at hand, are hereby associated for the purpose of strengthening and comforting each other with these truths, and in every practical way to disseminate knowledge in the subject, and to strive by all means, to promote the glory of God. The Association shall be called the Second Advent Association of New York and Vicinity, and to be governed by the golden rule of our Lord and Savior Jesus Christ. The members are expected to pay monthly ("if the Lord will,") the sums set to their several names, as a fund by which to defray the expenses of forwarding the great objects of the Association. The following brethren constitute the Executive Committee.

Dr. A. Doolittle, *Chairman*; Henry Jones, H. V. Teal, S. E. Brewer, G. M. Wadsworth, John G. McMurray, T. Hyatt, Wm. Tracy, Dr. Stearns, J. Williams, S. S. Jocelyn, E. Jacobs, John Burditt, T. R. Henry; E. H. Wilcox, *Secretary*.

The Association have hired the Columbian Hall, Grand St. near Eldridge, where they meet once a week for worship on the Sabbath afternoon. We really feel that by taking this step we have both individually, and also in our associated capacity, assumed very great responsibilities, under the pressure of which we should certainly sink, but for the all-sustaining grace of God, which we know is pledged for our help and succour. Our prayer and our confidence is, that obscure and weak, as we are, God may own us as he did Gideon and his feeble band, for the accomplishment of a great and glorious work here. The "treasure" having been committed to such "earthen vessels" as we are, the excellency of the power may, will be of God, and him alone.

To all who love our Lord's appearing we say, brethren, pray for us, come over and help us, for the Lord is with us. Come, then, by your prayers, by your donations, or in your person. Come ye who can, and break to this people the unadulterated bread of life.

June 19th, Sabbath evening.—Held our first Sabbath meeting for worship at Columbian Hall this afternoon. Our numbers were very respectable, and although we have had no speaker, our meeting, which was of a social character, was both interesting, solemn, and profitable. At the close of the meeting a Bible class was formed, and is to meet every Sabbath to search the Scriptures, like the Bereans of old, to see if these things are so.

E. H. WILCOX, Sec.

Letter to a Pastor.

A communication written by a member of a church in Mass. to her pastor, after reading, at his request, Mr. E. Smith's review of the Second Advent Conference in New York.

DEAR PASTOR:—I have read Mr. Smith's review. I do not know about the Conference in New York, but at the one in Boston, it was not said the words "*kingdom of God*" always meant the kingdom of eternal glory. It was said there was a distinction between the kingdom of grace, and the kingdom of glory. The kingdom of grace had reigned from Abel. All who were ever saved, are saved by grace, through faith in Christ. But the kingdom of glory is that which is to be set up, when the will of God is to be done on earth as it is done in heaven. How is the will of God done in heaven? As it will be done on earth when religion predominates, and much that is sin remains? I think we may pray and labor for the advancement of the kingdom of grace, but that our Lord designed that we should desire the kingdom of glory to be hastened.

I believe that "the glory of the Lord shall be revealed, and all flesh shall see it together." And that "the earth shall be filled with the knowledge of the glory of God." And that the kingdoms of this world will soon become the kingdom of our Lord. But not until the Lord shall come, to give reward unto his servants, and to destroy them that destroy the earth.

I do not know that it is contended that the kingdom of glory is peculiarly the Lord Jesus Christ. It is said, Daniel ii. 44, "The God of heaven shall set up a kingdom." vii. 13, 14. "And there was given to one like the Son of man, who came with clouds, dominion, and glory, and a kingdom." It is also said, "The saints of the Most High possess the kingdom."

May not the Lord Jesus, after he shall have delivered up his kingdom of grace, reign in glory as the visible medium of beholding our God, and Judge, and King?

It seems to me, that if the millennium before the Second Advent of the Lord, "is as certain as God by words can make it," Mr. S. ought to produce something from the word of God, to prove it more clearly than he has done. For the Lord says, "the wheat and tares shall grow together until the harvest, and the harvest is the end of the world."

I cannot, I dare not trust to those who make so much of the word of God, which appears so plain, mystical. Our blessed Lord often spoke to his disciples of his coming again,—it seems sometimes to comfort them under the painful idea of a separation—"A little while, and ye shall not see me; again a little while, and ye shall see me."—"If I go away, I will come again, and receive you unto myself." Sometimes to warn them to be ready for his coming, which would be unexpected to them that did not watch. Then he took some of them up into the mountain, to display to them a representation of the kingdom of God coming with power. That they might not "follow cunningly devised fables, when they made known unto us the power and coming of our Lord Jesus Christ." The disciples show their Lord the buildings of the Temple. He tells them of their destruction. They ask him privately, "when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" supposing, probably, that all of these events were connected. He tells them, "Ye shall hear of wars, &c. but the end is not yet." Then he tells them of the wars, pestilences, famines,

and persecutions that should take place in the world; and the gospel shall be preached in all the world, as a witness to all nations, and then shall the end come. Then he tells them more particularly about the destruction of Jerusalem, and directs what they shall do in those days. Then he says, (foreseeing that they might be deceived,) "Then, if they shall say, Lo here is Christ, or lo there, believe it not." If they shall say he has come in some secret way, *believe it not*. For as the light cometh out of the east and shineth unto the west, so shall my coming be. "*Every eye shall see him.*" And after all this, as though to guard them against all deception, *as to the manner of his coming*, when he ascended up into heaven, and a cloud received him out of their sight, he sent his angels to say to them,—"This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Now, if after all this, we believe those who tell us that what our Lord says about his coming, in the 25th chapter of Matt. refer to the destruction of Jerusalem, or the day of our death, or that it is fulfilled in some secret way, we do disobey the Lord, and believe those who he told us to *believe not*.

We cannot blame the Universalists for believing the judgment is past.

I do fear, my dear pastor, that those great and holy men, who cover up so much of the glorious truths of the Bible in "*mysticism*," are those who will "deceive, if possible, the very elect." And that many who are led by them, will be lulled to sleep, until it is too late to replenish their lamps, and the door will be shut.

Excuse this. I desire not to censure, but I do believe that every individual is responsible for his understanding of the word of God. If not, why have it in the hands of the unlearned? I believe every one, possessing a Bible, with a teachable disposition, and trusting in the Lord for light, may be made wise unto salvation, and grow in grace, and in the knowledge of God, and our Lord and Savior Jesus Christ. We surely have the approbation of the apostle, if we "search the Scriptures daily, to see if the things we hear are so."

I feel unworthy to contemplate a subject so glorious, especially to hope to participate in the glories of such a kingdom. But the subject will dwell on my mind with intense interest. And if "prayer is the soul's sincere desire," I cannot but pray, that my whole life, whether longer or shorter, may be spent under the influence of the hope and expectation of the near approach and visible coming of the glorious Redeemer. For he that hath this hope in him, purifieth himself, even as he is pure.

The other day, I asked a brother why it was that Christians were so unwilling to converse upon this subject. He said, "I suppose they think it does not tend to promote religion." Now it seems to me, that whatever tends to purify the hearts and lives of Christians, does promote religion. Will you not consult the apostles in Phil. iii. 20, 21; Titus ii. 11-15; 1 John iii. 2, 3, and see if they did not think it right to think, and speak, and exhort, in view of these things. Your unworthy friend.

Letter from Moses Cheney.

DEAR BRETHREN, HIMES & LITCH:—I am so well pleased with your paper, and with the alteration of it to a weekly, that I send you by the post-master two dollars, one for the present volume and one for the next.

The general union of views among your correspondents, on the near approach of the Second Advent, is so great, that the difference in some things in relation to it, seems hardly worthy to be taken into the account. If we but all believe that the coming of the Lord draws nigh, and is even at the door, and are watching for his approach, what of all the rest? whether it be at midnight, or in the morning, or at the cock-crowing. I read much in your paper of the Jews; both of spiritual and literal Israel. I read the same in the Bible. In that book it is seen that a natural Jew is a regular descendant from Abraham; and that a spiritual Jew becomes Abraham's seed through Christ. Yet, nevertheless, the whole face of the New Testament seems to keep up a striking difference between the two, with promises to both. The Gentile has the promise of a certain *fulness*, which is yet to come; and the natural Jew, has the promise of being grafted in again, when the *fulness* of the Gentiles be come in. And notwithstanding so much able writing in the Signs of the Times in opposition to the idea of a general reformation of the natural Jew, yet, for one, I cannot give it up. I believe in my soul that there yet remains a day of grace for the poor down-trodden Jews. And that this day of grace, yet to come, is no argument against the Second Coming, on the very day I write this article. For I have no hope that the Jews will be converted into the kingdom of Christ, until he shall come again in person to do it. And, as I never mean to give my opinion without a good foundation, I present the following testimonies, on which is founded the hypothesis.

The first, is the testimony of Christ himself, to the natural Jews, in Matt. xxiii. 39. "For I say unto you, ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." In this chapter, Christ pronounced "wo" eight times on the wicked Jews for their sins. This appears to be the last time that he preached to that people. And he closed the sermon with a lamentation, in the 37th and 38th verses. He then told them they should "not see him henceforth, till they should say, Blessed is he that cometh in the name of the Lord." Now, the question is, has that time come? If it has not come, will it come? And if the time has not come, and is yet to come, will that meeting of Christ, and the remnant of his own nation, be a spiritual meeting, or will it be a personal one? If I may answer my own questions, I believe that Jews have not seen nor blessed him since that time, but when he shall come again, in person as he left them, then they will do both, that is, they will see him and bless him; and I believe that the time of this meeting is near at hand. May the Lord hasten it in his own time! This is one text on which I found the belief that Abraham's seed in the latest generation will believe in Christ and have salvation.

One more text from the same mouth, is in Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Now, let the times of the Gentiles be many or few, one time will be the last to be fulfilled; and when that time comes, the remnant of the Jews will then have their time. Then they will see him as in Matt. xxiii. 39, and will bless him; and Jerusalem will no longer "be trodden down of the Gentiles." This meeting will take place when "the times

of the Gentiles be fulfilled." This is my second text, on which I found the conversion of the Jews.

My third witness is from the pen of St. Paul, one of Abraham's seed by nature. In Rom. xi. 25, 26, &c. he says,—"For I would not, brethren, that you should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

In these last two testimonies, both Christ and Paul speak of the same thing. *No mistake*. And "*blindness in part*" has happened to the Jews; but not total "*blindness*." The Jews believe in God the Father, as the Gentiles do; but they do not yet believe that Jesus Christ is the true Messiah, or the Son of God; this is their *partial* "*blindness*." But as to the duration of this *partial blindness*, there is an "*until*" about it. In the three texts I have quoted, there is one "*till*" and two "*until*'s. All three texts mean the same thing, if they mean anything. And to put them together, this is the sum; the Jews are not to see Christ "*till*" they shall own and bless him—they are to be dispersed among all nations, and Jerusalem trodden down, "*until*" the times of the Gentiles be fulfilled. "*Blindness in part*" is happened to them, "*until*" the fulness of the Gentiles be come in." So, of course, when Christ shall again be seen of them, they will own and bless him, when the times of the Gentiles be come in they will be gathered again from all nations, and Jerusalem shall no longer be trodden down. And when the "*fulness*," (as Paul says,) of the Gentiles be come in, then the "*blindness in part*" will be taken away; and they will see him, believe him, and be saved by him.

I have long believed that Jesus Christ is a person, and as I first wrote in your volume 2d, page 142, that his coming is nigh, so I still believe. And as Isaiah said of his first advent, "Behold his reward is with him, and his work before him." Isa. xl. 10. So I believe, when he comes again, it will be to reward all his faithful servants, and to do the great work of turning away ungodliness from Jacob. Nor is this all that is to be done at his coming. Satan is to be chained. The dead saints are to be raised. The living saints changed, and the thousand years' reign commenced; and all this is to bring in the fulness of the Gentiles. When, therefore, the serpent, that was let loose by the first Adam, which brought a curse on the whole earth, is bound by the second Adam and the curse taken off, then will the cup of the saved Gentiles be full to overflowing, and the song will be sung, "O grave where is thy victory?" The poor half-blind Jews will have their eyes opened wide, and they will see Jesus Christ and say, "blessed is he that cometh in the name of the Lord." Then will be fulfilled the 110th Psalm. And God's people are "willing in the day of his power." This is the Millennium of all the prophets, of Christ and his apostles, and it is mine also. It is just what we want; nor do I wish any better assurance of its coming than we have in the Holy Word of God.

Zechariah says of Christ, "In that day his feet shall stand upon the Mount of Olives, and shall be king over all the earth." Zec. xiv. 4, 9. Job says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Read Job xix. 25, 6, 7.

Then read the whole of the 11th chapter of Isaiah. Reader! think a moment on this glorious day of the Lord; a thousand years long.—Satan bound—the dead saints raised—the living saints changed—the six thousand years' curse taken off from the earth—the pur-blind Jews willing to be saved by Christ—the wolf and the lamb, the leopard and the kid, the calf and the young lion lying down together, the little child leading the fating—the cow and the bear, the lion and the ox, the cockatrice and the child at play. All these, and more too, are in unison, as at the beginning; “when the morning stars sang together, and all the sons of God shouted for joy.” Once more, and for one thousand years, there is nothing to disturb in all God's holy mountain. More, the envy of Ephraim shall depart, and the adversaries of Judah shall be destroyed. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

And now, after all my anticipations of this glorious day, should I be mistaken, then I must rank with all others who have not right views of the word of prophecy. But should it be found that I have fitly applied the above passages of Scripture, how will it come out about burning the world in 1843? I feel solemn on the subject, and do soberly think that the coming of the Lord draws near. And I do not feel so much concerned about what will be done with the world at any time, as I do to be ready myself to go out to meet the Bridegroom. Let the world stand a thousand years longer, or not, and let the reign of Christ be what it may, one thing is sure, that men of my age will soon find their accounts sealed up for the last day. Then let us all watch and be sober, that we may be able to stand before the Son of man at his coming.

Remarks on the above.

The first passage on which Bro. Cheney rests his argument in favor of the return of and conversion of the Jews, is Matt. xxiii. 39. “Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord.” It was addressed to Jerusalem as the mother of the citizens; not of the then living inhabitants, but of all its former citizens who had been guilty of the blood of the prophets. They were an unholy race, and the city was polluted by their wicked deeds, and its doom sealed, its day past. He was about to leave them, and return no more to preach to them the gospel of peace in that wicked city. When he comes again, Jerusalem will be free, her children holy, or all righteous, and she shall say, Blessed is he that cometh in the name of the Lord. Then the Lord of Hosts will reign in Mount Zion and in Jerusalem; not the old which is in bondage with her children, but in the new, from above, which is free and is the mother of us all:—the Jew and Gentile who believes in Christ.

Then, also, Luke xxi 24 will be fulfilled, and Jerusalem will no longer be trodden down of the Gentiles, for the times of the Gentile reign, as predicted by Daniel, will be fulfilled, and the throne of David restored for Christ to reign on it. The saints of the Most High shall take the kingdom and possess the kingdom forever, not the Jews.

All the redeemed of God who shall stand with him on Mount Zion in Jerusalem, (the new) in that day will bless him and say, Lo! this is our God, we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

But has our dear brother Cheney never read, in the

13th of Luke, that when the master of the house has once risen up and shut to the door, that then the unbelieving Jews will begin to stand without, and knock and say, Lord, Lord, open to us, but knock in vain? Does he not there learn that they will see them come from the four winds, and set down with the patriarchs and prophets in the kingdom of God, while themselves are thrust out into utter darkness, where there shall be weeping and gnashing of teeth? Does he not learn from Paul, Romans ii. that when God judged the secrets of men by Christ Jesus, that while he renders glory, honor, peace, and eternal life to all them that doeth good, both Jews and Gentiles, he will award indignation and wrath, tribulation and anguish, to every one that doeth evil; to the Jew first and then also to the Gentile?

Does he not learn from Paul and Isaiah, that although the number of the children of Israel be as the sand of the sea, a remnant shall be saved? A remnant is not all. But that remnant is the remnant of all ages from Abraham, Caleb, Elijah, Isaiah, Paul, and all converted Jews, until now.

Then, too, “the fulness of the Gentiles” will (their day of triumph over the church) “be come in, and all Israel will be saved, as it is written” in Isa. lix. 20, for that is the passage from which Paul quotes, and on which he founds his argument, or draws his inference, that all Israel shall then be saved. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. None others but those who have thus turned from transgression are Israel, or will be saved. The Jews are enemies for the Christian's sake, but the election are beloved, no matter from what nation, for the Father's sake. We dare not prop up the Jew in his rejection of Christ, by telling him we do not expect him to repent and believe, before Christ comes; but no matter, if he only has the good fortune to live till that day, because he is a Jew, when he sees Christ he will believe and be saved. We believe if they do not accept Christ and obey his gospel before, that then Christ will be revealed in flaming fire, to take vengeance on them and banish them forever from his presence, with all who know not God, and obey not the gospel. We cannot find since Christ broke down the middle wall or partition, the law of commandments contained in ordinances, that there is any difference between the Jew and the Greek. The Bible declares there is none, and we believe it.

The settlement of the Oregon Territory by emigrants from the United States, which began eight or ten years since, is becoming more and more an object of deep interest with the people of this country, and beginning to attract the attention of Congress; a little colony of over one hundred emigrated from Missouri last month. Should these be reinforced another year by twice their number, an occurrence which will be likely to take place, if these succeed in arriving safely to their place of destination, there will be enough of them there to require the establishment of a regular government. We have for many years watched the settlement of that territory with anxious curiosity. Ever since the glowing representations of Hall J. Kelly, in favor of the soil, climate, productions and advantages of that country, we have felt a lively interest in its favor. According to the representations of those who went from this region, the climate is one of the most healthful and salubrious in the world, and the soil of the most fertile kind,

while the Grand River Columbus abounds in salmon and other rich fish. One of the female missionaries who emigrated from one of our neighboring towns in Essex County, four or five years since, arrived at the mouth of the Columbia about the last of April, and found the air perfumed with the fragrance of wild roses, flowers and blossoms, the season being three or four weeks earlier than here.

Several missionaries have been sent to the Oregon Territory, and their account not only of the settlers, but of the natives, is encouraging. The natives who have not yet been poisoned and corrupted by rum carried among them by the white settlers, are represented as quite peaceable, friendly, and strongly desirous of religious light and instruction. They even send a great distance for missionaries.

Of the climate, soil, situation of the country, and production, a very favorable and well written account is given in a book published by the Rev. Mr. Parker, who three or four years since returned from a missionary tour of one or two years residence in that country.

Although the mouth of the Columbia lies in a latitude two degrees further north than Boston, the climate is so mild that scarcely any thing resembling our winter is experienced. But few nights in the year are so cold that water will freeze at all, and then but the thickness of glass. Mr. Parker rode on horseback or travelled with a horse from Missouri through the wilderness, when he arrived in December, and found no barn or provision for keeping his horse, he turned him out poor and emaciated, expecting he would die, and took leave of his poor faithful animal, as he supposed forever; but was greatly surprised in the spring to find his horse brought to him by the Indians, who had watched him through the winter, not only safe and sound, but in fine condition, fat and plump. Mr. P. says the grass there in the summer, on the flat lands, grows tall and luxuriant, and when it is about ripe for haying there comes a dry season of about five or six weeks without rain, in which the grass is made into hay standing, naturally, and stands in a good state of preservation through the winter, on which the cattle feed and become fat without care or being sheltered.

Mr. Parker also says there is a natural channel through the mountains, the average width of which we believe he estimated at half a mile, with mountains on each side of vast height covered with snow. Through this channel he supposed a rail-road might easily be constructed, and those who are looking forward to a millennium in our present state, some of them, expect in a few years to realize the benefit of a rail-road to the Oregon. On the supposition that this earth is to be fully peopled before it shall be burnt up, as many believe, this expectation would not be unreasonable.

Letters

Received up to July 2.

From P. M. Fort Ann, N. Y., Williamatic, Ct.—Albany, N. Y.—Troy, N. Y.—Plymouth, Mass.—Greensburg, Ohio—Southington, Ct.—Kingsbury, Ind.—Windsor, Ct.—Essex, Vt.—Wiscasset, Me.—East Lemington, Me.
From Pardon Byron, Bradford Baylies, A. C. Wheate, Thomas Huntington, David Fogg, Chester Tilden, Olive Ross, Hazen Briggs, R. W. Reed, Joseph Howland, J. —, Jane Lang, D. B. Gibbs, Whitman F. Higgins, N. Y., A. C. White, Jno. J. Iuanham, D. Burgess, J. Litch, Milly Morse, N. Billings, Irene Bullard.

Books Sent.

One bundle to N. Standley, Jr. Tamworth, N. H.
One box to Rodolph Parker, Philadelphia, Penn.
One bundle to Frederick Bendon, Milford, N. H.—One to Josiah Litch, Lyndon, Vt. via. Nashua, N. H.—One box to Amos Fox, Stanstead, L. C. via. Derby Line, Vt.—One bundle to A. C. White, Yarmouth, N. S.

Dr. D. W. Brown

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 15.

Boston, Wednesday, July 13, 1842.

Whole No. 63.

The 70 Weeks and 2300 Days of Dan.

Do the 70 weeks, and 2300 days, both commence at the same time? If this question can be satisfactorily settled in the affirmative, it will prove beyond a reasonable doubt, that the second advent of Christ will take place at the end of the days.

Daniel lifted up his eyes and saw a ram which had two horns; the horns were high, and one was higher than the other, and the highest came up last. The angel told Daniel that the horns of the ram that he saw were the kings of Media and Persia. As the horns had reached their height when he first saw the ram, and did not increase like the horns which came up after the notable horn of the he-goat was broken, we should naturally conclude that the vision commenced with the meridian glory of the Medo-Persian empire, represented by the ram, when the two horns had reached their greatest height. History informs us that the kingdom of the Medes and Persians reached its meridian, in the reign of Artaxerxes Longimanus, and commenced its decline in the reign of the same monarch; so that upon these premises, the 2300 days that the vision was to continue, would commence at some point of time in his reign. Daniel informs us that he "was astonished at the vision, but none understood it," and yet it was all explained to him except what was denoted by the days; that is, whether they were so many literal days, or years, and when they should commence. In the 9th chapter, Daniel informs us that he set his face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and made confession to God. And while he was praying, the man Gabriel whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening ablation; and said to him, "At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved: therefore understand the matter, and consider the vision." The question now arises, what vision he was to consider, and what it was the angel came to show him. A vision is the representation of events, by the succession of objects, which are seen by the visual organs; and none will pretend that Daniel here saw a vision; for an oral communication cannot in any sense be a vision. It therefore follows that the vision which Daniel was commanded to understand, was the vision recorded in the previous chapter. He is told that "seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up (or make sure) the vision and prophecy, and to appoint the Most Holy."

Prof. Bush and Prof. Seixas acknowledge that the original of "determined," signifies "cut off." The seventy weeks are therefore cut off from some period of time, and there has been no period given but the 2300 days of the vision which Daniel was to consider, from

which they could be cut off; and which evidently determines them to have been a part of the vision. The angel then informed Daniel that the 70 weeks would commence with the going forth of the decree to restore and rebuild Jerusalem. This decree was given, according to Ezra, by Artaxerxes Longimanus, in the seventh year of this reign, when the empire was at its greatest height, as represented by the ram whose horns were high; which was 457 B. C. and just 490 years to a day before Christ hung on the cross in A. D. 33—as many years as there are days in seventy weeks. If therefore the seventy weeks are a part of the vision, the angel did explain to Daniel every particular that was not explained to him in the preceding chapter, viz. that the vision begun with the commandment to rebuild Jerusalem; and as 490 of the days were fulfilled in just 490 years, it would prove that the 2300 days would be fulfilled in 2300 years; so that the compilation of the 490 days or seventy weeks, would "seal up" or make sure the fulfilment of the remainder of the days from which they were cut off.

To make it more plain to Daniel, that this was an explanation of the vision, the angel does not stop with the end of the 70 weeks at the anointing of the Most Holy, but passes beyond to the destruction of Jerusalem, when the people of the prince that should come, would destroy the city and the sanctuary; and then he glances down the stream of time even to the consummation, and that determined shall be poured upon the desolate. As the vision of 2300 days was to end with the cleansing of the sanctuary, and was to reach to "the last end of the indignation; for at the time appointed (the 2300 days) the end shall be;" and then the little horn would "be broken without hand," and "at the time of the end shall be the vision;" and also the explanation of it in the 9th chapter, reached down "to the consummation;" it goes strongly to prove that the vision and its explanation both cover the same period of time beginning with the decree of Artaxerxes, B. C. 457, and ending with the consummation of all things, in 2300 years from 457 B. C.—A. D. 1843.

Another argument in proof of the commencement of the 2300 days at that time, is the fact that had they been commenced at any period of time previous to that year, they would have been fulfilled before now; and as that decree was deemed a sufficient era for the commencement of the 70 weeks, we argue that it is also for the commencement of the 2300 days. As the empire began to decline in the reign of Artaxerxes, and there was no event more important during the continuance of the empire, it leaves no other time when its commencement could be so satisfactorily determined. And if it does not commence till the rise of the Grecian empire, it would exclude the ram from the vision.

In the 10th chapter, 2d verse, he says that "a thing was revealed to him," and the thing was true, but the time appointed was long; and

he understood the thing and had understanding of the vision.

And in verse 14th, the angel says, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." He then begins with the 11th chapter, and gives Daniel a more full and minute explanation of that which had been exhibited in the vision of the 8th chapter. He gives the succession of the same events, in the same order, and carries him down to the resurrection of the dead; and assures Daniel that he will stand in his lot at the end of the days—i. e. of the 1335 days. A comparison of history with these predictions will show that they have all been fulfilled which were to precede the resurrection, and therefore synchronize precisely with the length of the vision—the days being about completed, just as the prophecy is fulfilled, about to the close of it; so that there can be but little doubt respecting the unity of the vision in the eighth, the 70 weeks of the ninth, and the prophecy of the eleventh and twelfth chapters.

The above considerations induce us to believe that the 2300 days will be fulfilled in just 2300 years, and that they commenced with the commencement of the 70 weeks, B. C. 457, and will accordingly reach to the consummation of all things, and terminate in A. D. 1843; and its great length explains the cause of Daniel's astonishment at the vision, so that he fainted and was sick certain days; and also why none understood it: and which could not be satisfactorily explained, upon the supposition that the vision was only to continue about the space of six years. B.

How to Ward off Danger.

It was a remark of Patrick Henry, that a wise man will look danger in the face, and prepare for it; and that we should not listen to the syren song of peace, when there is no peace. The world at the present day seems to fancy that if they can only close their eyes from beholding the evil that is coming upon all the ungodly, that they have effectually screened themselves from all personal harm, and averted the danger from them. A young brood of quails or partridges, on being frightened, will each insert their head under a leaf, and because they can then see no danger, they fancy themselves in perfect security. The same principle is more strikingly exemplified in the calf of the buffalo, on the western prairies. When pursued by the hunters, the calves often are left behind the herd; and being frightened, and having no place to secrete themselves but in the short grass, at that season of the year but about six inches high, they will close their eyes, and dropping on their fore feet, they thrust their head down into the grass; and thus because they see no danger, they feel perfectly secure, although they stand upright on their hind feet, and can be seen in that position for miles on the smooth prairies; and while thus securely hidden they can be approached and quietly taken.

Man, with all his boasted reason and superior knowledge, practically believes the same. He often attempts to make lies his refuge, and under falsehood to hide himself, but the overflowing scourge will sweep away his refuge of lies; and he will find to his vexation, that his bed is shorter than that he can stretch himself on it; and the covering narrower than that he can wrap himself in it; so that his covenant with death will be disannulled, and his agreement with hell will not stand. The wicked "say to the seers, see not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." They fancy they can ward off danger by crying "peace and safety;" and disprove the coming of Christ, by doubting "the promise of his coming," and saying "in their hearts, my Lord delayeth his coming." "Bread of deceit is sweet to them." They love to have the prophets prophesy falsely, and to be deluded by deceitful assurances of peace and safety; and the voice of those who proclaim to them the truth, is as a knell in their ears. It is thus that the world refuse to examine the question respecting the Savior's return; they are mad with those who proclaim it: and why? If they knew it was not so, it would pass by them as the idle wind; it is because they are afraid it will be so; and being opposed to the coming of the Son of man, they think they ward it off by closing their eyes to the evidence, and shutting their ears against the truth. And they are accordingly delighted with the preaching of those, who delay his coming, as though the great God would not do just as he has purposed. Miserable men, the danger is just as real, though you see it not. The last sands of time are as surely running out, as if you were open to conviction. That great event is as surely hastening on with all its fearful rapidity, as though you did not disbelieve it, for all your doubts and skepticisms will be no block to arrest the progress of the wheels of the Almighty's chariot. Unless you can demonstrate that it is not so, you are perilling your souls by your rejection of it: your mere disbelief will not affect the truth of it in the least. There is but one security for you; flee to the ark of safety while its doors are yet open, and before the last trumpet shall sound. Make your Judge your friend, and cast yourself unreservedly on his mercy. Examine this question without any reference to your former views, or any of your preconceived opinions. Search for the truth as for hid treasure, and be prepared to embrace it, however at variance with your own opinions it may be. Cast aside all will of your own, and be prepared to say respecting the Divine purposes of God, "even so, Father, for so it seemeth good in thy sight." Feel that God has a right to rule, and rejoice that he does so, and with such a temper of mind, God will lead you in the way of all truth. He will open your understandings, that you may behold the glorious things which are written in his law, and prepare you to meet your God in peace. B.

From the Christian Herald.

The Second Advent Camp-Meeting.

The feast of Tabernacles which was advertised in several papers, was held on the campground in East Kingston a full week, and closed on Tuesday the 5th inst. The encampment consisted of near thirty tents, and the congregations were large through the whole; and on the Sabbath it was judged that from eight to ten thousand were present. The arrangements throughout reflected great credit on the managers. Great attention generally marked those who attended, and very little trouble was experienced from those of the baser sort.

It should be understood that this meeting was not got up by any one denomination of Christians, but by all those of every denomination who believe that Christ will come the second time in 1843, or very soon. A large number of ministers of various denominations were present, and several of them lectured in support of the doctrine of Christ's appearing in 1843. A host of happy and devoted Christians from every direction here met, and united in a thousand prayers and songs of praise. How could it be otherwise than a good meeting, where such a multitude of God's people worship him in the Spirit! It was indeed often a heavenly place, when hundreds of voices joined in an animated song, and while hundreds of hearts were lifted to God in prayer. It was also glorious for so large a body of Christians to unite in the supper of the Lord. Several professed conversion during the meeting.

Quite a number of ministers and others, proclaim themselves firm believers that next year Christ will come and close up forever the scenes of the present world. They also suit the action to the word, and labor and contribute with zeal and liberality. The aggregate of the expense of this meeting, including travelling fare, board, &c. amounted to many thousand dollars; and when it was proposed to procure a great tent to convene from three to five thousand people, which will cost some \$300, immediately \$500 was subscribed, and the balance was expected before breaking up. There were serious thoughts expressed of sending Mr. Miller to England this season to preach the doctrine there. Finally, the zeal manifested seems to be unbounded, and very many are falling in, and others have no disposition to oppose, while great numbers are not satisfied, and cannot adopt the system. "Let every man be fully persuaded in his own mind." S.

From the Daily Mail.

THE SECOND ADVENT CAMP-MEETING, which commenced at East Kingston, N. H. on Tuesday, June 2, and continued from day to day until Tuesday noon, July 5, was attended by an immense concourse of people, variously estimated at from seven to ten thousand. The design of this article is not to vouch for the truth or falsehood of the principles avowed by this class of people, but to state some facts for the information and gratification of the public. The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker—meals were served uniformly and punctually at the times appointed, and the same punctuality was observed as to the hours appointed for services.

The preachers were twelve or fifteen. Mr. Miller gave the only regular course of lectures; the others spoke occasionally. Many of the people, without doubt, assembled from motives of curiosity merely; but the great body of them, from their solemn and anxious looks and close attention to the subject, were evidently actuated by higher and more important motives. Each tent was under the supervision of a tent-master, who was responsible for the good order within the same, where religious exercises were kept up at the intermissions between the

public exercises and meals, and where lights were kept burning through the night.

Evidence was brought forward from all quarters, of the rapid spread of the general principles believed by Mr. Miller. Not less than seven hundred clergymen are believed to be engaged in preaching them—while a part only fix upon any precise time, but believe the advent near, having given up the belief of a millennium to take place on earth, or in man's present state of existence. The number of people who coincide in the general principles of Mr. Miller, are supposed by him to be not less than a million. In some parts of the South and West these doctrines are extensively embraced, and rapidly spreading.

Some fault was found, or dissatisfaction felt with that part of the regulations which precluded all controversy; that is, which prevented people of opposite sentiments from occupying the time or distracting the attention of the audience, which would otherwise have introduced confusion and defeated the object of the meeting. Nothing could be more reasonable than this regulation, and no peace-loving person would make any objection.

Over \$1000 was contributed at the camp-meeting for the spread of the principles of the Second Advent, by tracts, &c. The meeting then broke up with harmony and good feeling.

Extract of a Letter from W. & C. B. Roberts.

DEAR BROTHER HIMES,—We have received the box of books sent us through your agent. As we live at so great a distance, we have concluded to purchase what we may want in your line, and not trouble you with returning what we may not sell—many of the small publications sent we cannot sell, but our object is not to make money in this affair, and we will try to bring the important subject before the people, let it cost what it may. Those who will not buy we will give to, and those who will but are not able, shall have them by making it known. We have disposed of all of Miller's lectures, and although the world, and many of the church, cry delusion, false doctrine, fanaticism, &c. yet we have reason to rejoice that many are taking hold of this subject in good earnest, and now rejoice in prospect of the early appearance of the great God and our Savior Jesus Christ. Truth is mighty and will prevail, and although we may dissent from many views of Mr. Miller and others, yet we have and do boldly affirm that Mr. Miller has done more to restore the true hope of the Christian, and to destroy Universalism and every other false doctrine than any man of modern times—may the Lord still sustain him and give him increasing light and grace to bear up under all the trials and persecutions to which he may be exposed in declaring the truth among false professors and an ungodly world. The priesthood among and around us, seem disposed to say but little on this subject—many are afraid, and waiting for the popular will upon this subject before they take a stand—how truly have the apostles described their "being turned from the truth unto fables."

Shall we ever have the pleasure of seeing any of our advent brethren this far South, we have read many of their views, but would like to see them personally. Brother Meredith would confer a great favor on many, if he would expose from the Scriptures the great humbug; if it is really so, it certainly would require but little effort for a man of his talents. May the

Lord bless you all.

Lord bless you all, and may we all be ready to go unto the marriage supper of the Lamb, is our prayer, &c. W. & C. B. ROBERTS.
Greenville, S. C. June 29, 1842.

Letter from S. B. O.

BROTHER HIMES:—It has been interesting indeed to me, to read the "Signs of the Times." I have studied each number to my edification and profit; often while reading and pondering the subject, my heart has grown warm with holy fire, and kindled with a pure desire to see him who is "altogether lovely," in whose sufferings and death I have found remission of sins. Forever blessed be his name, I hope to praise him while I live, yea, while I have any being, and my prayer for you, and those who are giving the Midnight Cry, is that you may be guided into all truth, that the Holy Spirit may still take the "things of God and show them unto you."—Oh that the world would now take warning, and take shelter under the wings of love, that now overshadow us, for it does appear to me the time is short, before we shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. Oh! that our compassionate Savior would here reveal his power, and wake us up, as in other places. Oh! that our eyes were open to see what we must shortly realize. I will praise the name of the Lord for the evidence I feel, that I am accepted of the Father, through the merit of his Son.

The Sun at Midnight.

A steamboat leaves Stockholm every week, and touches at Gefle, Hundiksvall, Hernosand, Umea, and other points on the western coast of the Gulf of Bothnia, as well as at Wassa on the eastern, on its way up to Tornea, at the head of the Gulf. This voyage is a very pleasant one, and gives an opportunity to those who wish to go up to that very northern city at the summer solstice, (the 23d of June, or St. John's day,) when from a neighboring mountain, they can have their faith confirmed in the truth of the Copernic system. For at that epoch, the sun, to those who are on that elevation does not descend below the horizon, but it seems to decline to the north-west, and verge more and more to the exact north, until it reaches at midnight its lowest point, when it is just visible above the horizon. In a few minutes it is seen to commence its upward course towards the north-east, and thus continues its glorious progress until it reaches again its zenith in the south. Even to one who is at Stockholm at that epoch, the nights, for two or three weeks, are sufficiently light from the reflection of the sun's rays, owing to its being so little beneath the horizon, for the performance of any business. We happened about that time, four years ago, to be going up to the Promotion at Upsala, and were obliged to travel all night; and we have a distinct recollection of reading a letter at midnight with ease, even whilst passing through a forest. And the year after, at the same season, we often whiled away our leisure moments by sitting at the window of the house where we stayed, on the English Quay in St. Petersburg, a city which is situated in the same degree with Upsala, and half a degree north of Stockholm, and reading until midnight.

During that period, scarcely a cloud was to be seen in the sky, which had both day and night that light blue which is peculiar to these northern regions at that portion of the year,

and which is occasioned by the rays of the sun striking the atmosphere of that portion of the earth at so small an angle. Scarcely a star was visible in the heavens at night, and the moon, even when full, hardly formed a shadow. At that season, there is something unnatural and death-like in the appearance of things as night sets in. Business comes to an end before the sun goes down, and nature falls into stillness and repose while it is light. And if you have been unaccustomed to such a state of things, you seem, as you pass through the streets whether it be of Stockholm, or St. Petersburg, Hernosand or Tornea, to be in the midst of a city which is uninhabited. No living thing, perhaps, is to be seen anywhere, as you pass street after street, save some solitary sentinel, with his grey coat and musket.

Baird's Travels.

A Dialogue on the Time.

Q. How do you know that Christ will not come in 1843?

Ans. There are prophecies it is not likely will be fulfilled at that time.

Q. What prophecies?

Ans. Heb. ii. 14. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Isa. lx. 21. Thy people shall be all righteous, &c.

Q. Where are these to be fulfilled?

Ans. 2 Pet. iii. 13. Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness.

Q. When will there be such an earth?

Ans. At the end of Daniel's vision. Dan. xii. 13.

Q. When will that be?

Ans. 2300 days or years from its beginning. Dan. viii. 14.

Q. When did it begin?

Ans. Dan. ix. 25. At the commandment to restore and build Jerusalem.

Q. How long before Christ was that?

Ans. 457 years.

Q. How does that appear?

Ans. It stands so in the large Bibles over Ezra vii. 7—26.

Q. If the vision commenced 457 before Christ, and continued 2300, when will it end?

Ans. A. D. 1843.

Q. How does it appear that a day in Daniel's vision represents a year?

Ans. From the commencement of the vision to his death was 70 weeks.

Q. How many days are there in them?

Ans. 490. From which take 457 from the commencement of the vision to Christ's birth, and what does it leave as his age at his crucifixion, 33.

Q. How old was Christ at his death?

Ans. 33 years.

Q. How does that appear?

Ans. It stands so at the top of the page in the large Bible. A day then in Daniel's vision represents a year; Therefore 1843 is the end when God creates all things new. Prepare! Prepare!! Prepare!!! Whoso reads let him understand. A word to the wise is sufficient. The wise shall understand, but the wicked shall not understand! A. B.

Hymn concerning the Church.

From Rev. xix. 7, 8.

Who is the Bride? that's now prepared
Dressed in white array;

And going forth to meet her Lord,
Already on his way?—

Who is the Bride? from ancient time
Unto these latter days,
But those, believers in the Lord,
Who walk in wisdom's ways?

Who is the Bride? but those adorned,
"All glorious within;"
Who are in holy union join'd,
To "Him, who once was slain?"

Who is the Bride? all ready now,
Her wedding garment on;
Her lamps all trimm'd, and burning, too;
Waiting her Lord's return?

Who is the Bride? that shall be call'd
In to the marriage feast?
And with the Bridegroom be install'd,
To rank with Him a guest?

Ah! who is she, that looketh forth,
Fair, as the blooming morning,
From east to west, from south to north,
In the Just One's adorning?

Shall I be there? my God, shall I
Admittance find, through thee?
I look, I wait, I long, I cry,
Thy blood avails for me!

S. B. O.

Sign of the Son of Man.

We give the following article by request. We do not dispute the reality of these things to the respected brother who saw them; but, we wish to predicate our faith *only* upon the word of God. *This* will be fulfilled. Eps.

In the year eighteen hundred thirty-eight, about the middle of June, I saw the sign of a man in the heavens, with a large book in his hand; and the word of the Lord came unto me saying, that is the sign of the Son of man, that is to appear in heaven. After that I saw a figure 5, in the heavens; and thus saith the Lord, that figure was caused to be there to let you know that in five years, or sometime within five years, it would not be more than five years, at the longest, before the Second Coming of the Savior.

LINES.

Brethren, rejoice, shake off your fear,
The signs of God they do appear;
And if you will but now believe,
I'll tell you that I'm not deceived.

I thank the Lord from day to day,
For what he has made known to me;
Before the end of forty-three,
I do expect the Lord to see.

Oh all ye people, old and young,
Now seek the Lord before he comes,
And spread his righteousness abroad,
That you may know you love the Lord.

The Lord is ready to perform
All that you need before he come;
If you to Him will now apply,
That you may live and never die.

Oh be persuaded by your friend,
Who loves you well unto the end;
So now accept the Heavenly call,
That you may never, never fall.

Oh let the saints with joy record,
The truths and goodness of the Lord;
How great his works, how kind his ways,
Let every tongue pronounce his praise.

JOHN WHITCOMB.

Amesbury.

THE SIGNS OF THE TIMES.

BOSTON, JULY 13, 1842.

Second Advent Campmeeting.—The holding of Second Advent Camp-meetings may be regarded as the commencement of a new era in the Second Advent cause.

They furnish a most happy opportunity for the ministry and membership of the church to meet and become acquainted;—for the strong to impart, and the weak to gain strength; and for all to seek the needed preparation for the grand event we soon expect to witness.

They also open an effectual door to wake up the slumbering in the church, and the careless sinner. And we are happy to inform our friends at a distance that so far as the East Kingston campmeeting is concerned, the results in all respects are of the most encouraging character. We deem it a matter of unfeigned gratitude that we should find a place so well situated and so well prepared for our convenience. We could hardly desire a better place. Its readiness of access—being not more than five rods from the Boston and Portland rail-road—the cool shade of its tall thick hemlocks—its abundance of sweet cold water—the secluded adjacent groves for retirement—with its kind, order-loving neighbors, all combine to make it one of the best places for a camp-meeting that could be selected.

We must not omit speaking of the affability of the agent and conductors of the rail-road. It contributed not a little to the good feeling which seemed to pervade all hearts; and to their superior skill and unceasing attention, under a kind Providence, we ascribe the gratifying fact that not one of the many thousands who passed to and from the meeting by the rail-road were seriously pained by any accident from that source. We are also much gratified to speak of the almost unanimous disposition among those who kept tents to supply refreshments for visitors, to submit to the order and rules of the meeting. Considering the vast multitude present, probably ten or fifteen thousand, I think it may be safely asserted that for good order this meeting stands without a parallel. A few "Cochranites," headed by a gentleman who has formerly stood in better society, who came to meeting, as we understood they had said, "to raise the devil," attempted to disturb the meeting; but they found neither sympathy nor toleration and left with the strong disapprobation of all who had witnessed their movements. We consider it truly remarkable that these, and one profane young man who gave the committee a specimen of his character on the last morning of the meeting were the only ones who manifested a disposition knowingly to violate our rules. The great mass came with an evident desire to hear the truth on the great subject of the Second Coming of Christ.

All parts of New England—Maine, Vermont, N. Hampshire, Massachusetts, Rhode Island, Connecticut,—Old England and Canada were represented at the meeting; all, or nearly all the sects and creeds among us were also represented; and those who had formerly been Universalists, Deists and Infidels; among the latter, one who was an agent for the Investigator of Boston. He was convinced of the divine origin and truth of the Bible by reading Wm. Miller's Lectures, and soon brought to submit his heart to God. He is now a member of a Congregational church, and employed in lecturing on the coming of Christ in '43. Various and singular, in some cases, were the means by which individuals were

brought to believe in the Second Advent doctrine; in one case an individual, with others, I believe, was led to embrace it by reading a part of a copy of the "Signs of the Times" in which a parcel of tea was sent from the store. The preaching from the stand was performed chiefly by Wm. Miller, though we also had the pleasure of hearing from Brothers Palmer, Hall, Powell, Atkins, Burnham, Cole and several others whose names we have forgotten. And we doubt whether the good seed was ever more rapid in its growth or abundant in its fruit; indeed, all the exercises of the meeting, the preaching, exhorting, praying, singing, the communion service, and the parting scene, were all characterized by an unusual sense of the presence of God. The amount of good accomplished it would be impossible to estimate. Accounts were obtained of more than twenty sinners converted who belonged to the tents,—there were probably others who came from the adjoining towns as visitors; but the great amount of good was among the ministers and members of the church. Such searching of heart—such humiliation—such confessions the writer of this article never before witnessed. We point to these fruits as an unanswerable argument in favor of our views. Their tendency is decidedly good.

The offerings of gold, silver and other things to the amount of \$1000, speaks also of the effect, as well as the sincerity of those who have embraced Mr. Miller's views. The desire for the riches of this world gives place to the stronger desire to secure a title to the better country,—worldly hopes all fade under the brighter "hope of the glory of God" soon to be revealed; and the plans and pursuits of life are modified to conform to the great purpose of being ready for the decisive hour.

The whole number of tents on the ground was 26; from the following places, viz:—Boston, E. Kingston, Exeter, Portsmouth, New Market, Haverhill, South Berwick, Nashua, Portland, Derby, Lowell, Berwick, and Newburyport; from some of which places there were several tents.

And whatever might be the diversities of sect or condition, peace, love and harmony prevailed. United by a common faith, and a common desire and hope in reference to the coming of Christ; and exposed to common trials, we took hold of the work of seeking the Lord for a preparation to meet Him at his coming. And great has been the result. The guilty were pardoned, the believer sanctified, the weak strengthened, and all better prepared to labor in the cause during the time that remains, and to enter upon the reward which is brought unto us at the revelation of Jesus Christ. Before the circle, which was formed to take leave of each other, was broken up, the following preamble and resolutions which had been before the meeting, at several morning meetings were passed by an unanimous expression in their favor. They express in brief our views and the personal obligations and general duties which grow out of them.

Whereas, all the signs of the times, the perplexity of the world in reference to its politics, religion and commerce—the promulgation of the gospel among all nations—the earthquakes, wars and rumors of wars, the stormy sea and waves roaring—all indicate that the coming of the Son of man in the glory of the Father and the holy angels, is near, even at the doors; and whereas every series of prophetic events with which his coming stands connected has been fulfilled, leaving us nothing to look for but that last great event in each series; and whereas all the prophetic periods which are supposed to indicate the time of his coming, of the resurrection and the judgment, terminate in 1843. Therefore,

Resolved, That there is no ground for a reasonable objection against that year as the time revealed in which these great events are to take place; and there is every argument which can fairly be demanded to prove that as the time, and to impress the awful truth upon the mind; and we feel bound to believe and declare this view of the subject as the true midnight cry.

Resolved, That entertaining this view of the subject as the truth of God; we feel that the obligation of gratitude to God, and to others as instruments for the light we have received; the regard we cherish for our fellow-men, and consistency between our faith and practice,—all demand that we should devote ourselves and all we possess anew to God, that we may be prepared by his mercy and grace for the day of the Lord's coming; and as we have opportunity and ability to wake up the church and the world to the same preparation.

Resolved, That the special blessing of God which has attended this camp-meeting, has fixed the conviction in our minds that other meetings of the same character should be encouraged, as a most efficient means for spreading the truth on this subject and for preparing those who embrace it for the coming of the Lord.

Resolved, That the numerous and urgent calls from all parts of the land for lecturers demand that we should furnish such means as may be needed to sustain those who are willing to devote their time and service to meet these calls.

Resolved, That the Second Advent publications, and particularly the Signs of the Times, should be as widely circulated as possible, and that the appropriation of our substance for this purpose is a most important mode of doing our last great work for the salvation of man.

After adopting these resolutions, Bro. Himes the superintendent of the meeting, made a few very appropriate remarks, and the circle dispersed to take breakfast. Our beautiful village of tents were soon demolished, with a few exceptions, and as the cars passed either way our company separated in the hope of meeting again when Christ shall appear in glory.

A. HALE, Sec'y.

Ipswich, July 8, 1842.

Conference and Campmeeting at Concord N. H. This meeting will commence July 27th, 1842, at 5 o'clock P. M. When the great Tabernacle, in which it is to be held, will be dedicated to the service of the living God. It will be pitched in the rear of the State House, on a beautiful eminence. The tent will be seated, and every convenience practicable will be afforded to citizens and strangers, who are disposed to attend. Several small tents will be raised by the friends of the meeting, who will encamp on the ground. Brethren who have tents will do well to bring them on the ground by the 26th, that they may be in readiness for worship on the 27th. Provision can be obtained from town (a quarter of a mile distant,) or at the provision tent. The ground has been secured, and no tents or beer shops by strangers will be permitted on the ground. The meeting will continue till the first of August.

The object of the meeting is, to quicken and prepare the church for the coming of the Bridegroom—to awaken and convert sinners. To this end we can permit no controversy. All who love God and desire to love and glorify him, and are looking for the speeding personal coming of the great Messiah, are invited to participate in the meeting.

E. HALE, JR.	} Committee.
T. COLE,	
H. PLUMMER,	
A. HALE,	
J. V. HIMES.	

THE TABERNACLE TENT, is to be pitched at Concord N. H. on the 27th inst. It will accommodate 4,000 persons. More about it hereafter.

Mission to England.—We have long been impressed with the importance of the dissemination of the true Midnight Cry in Old England. The facilities for sending it over the world, in the shortest possible time, exist in that country. Mr. Miller's Lectures should be published there, and scattered widely. They should also be printed in other languages. If this design shall please God, he will open the way, and provide men and the means, for its accomplishment.

Mission to the South.—The repeated calls of our friends at the South have been considered by us with great anxiety. The only reason they have not been visited is the want of good and faithful men to go. Our lecturers now have two calls where they can supply one. But some one or more must go to the South. Will Bro. James M. Thomas lay out the field of labor, and make preparations and let us hear soon. We will do all we can.

The Second Advent Tabernacle.—This tent will accommodate about 4,000 persons. It will be done the last of July. It will be kept in constant use, for lectures and conferences on the Second Advent.

Mission to Oberlin.—Bro. Fitch, it is expected, will go to Oberlin, Ohio, about the first of August. He will give a course of lectures in that place on the Second Coming of Christ in 1843. The friends of the cause must contribute to sustain this mission.

Editorial Correspondence, No. V.

DEAR BRO. HIMES,—I sit down in the quiet home of my beloved brother Hazelton, after the fatigues and labors of another week, on Saturday eve, to give you and our readers a brief history of this novel week's work, the process of the first Second Advent Camp-meeting ever held. Our readers have already been apprised of the appointment of this meeting, to commence Tuesday, June 21st. It commenced according to appointment, under most encouraging prospects and favorable circumstances.

Tuesday was occupied in making preparations, putting up tents, &c. Wednesday morning, at ten o'clock, brethren and friends assembled for service, and we commenced our course of lectures on the Second Advent. The audience was large and attentive from the beginning, and we trust the conviction of the truth of the doctrine preached strong and abiding. This was evinced at least in a measure, by the readiness with which from 50 to 60 presented themselves at the altar for prayer at the close of our P. M. services the first day, several of whom found peace. There have been two lectures each day on the great theme, and the remainder of the time occupied in social meetings for prayer and conference. Since the commencement the interest has been constantly rising, and the feeling of the vast multitudes, deepening. Our expectations of a great meeting were raised high, but they have been more than realized. Waves on waves of people have flowed in upon us, day after day, until our arena within the circle of the tents has been almost crowded with a living mass of beings, eagerly enquiring "Watchman, what of the night?" To which we can say, "the morning cometh and also the night." The mighty tide of influence in reference to this great question which I have spoken of in a former letter, is in no degree abated, but is rather increasing from day to day. "The midnight cry" is now fairly made in this region, and if

the people perish, their blood be on their own heads. But what has been done is not all that will be done. A spirit has been aroused which will not sleep until the trump of God shall bid the watchmen all to leave their walls. To day, an effort was made to raise funds for the gratuitous distribution of publications on the Second Advent. In a short time, and with little effort a hundred dollars was raised by subscription for this purpose, and 60 or 70 paid down. This is to be put in the hands of a committee to expend and circulate by means of an agent, through the Province. Part of the above sum was raised by an effort of Old Elder Cheeny of Derby, Vt. After the effort at the close of the services in the forenoon, he took the stand in the afternoon and said he had two dollars when he left home, which he put into his pocket to pay his expenses, but he had been abundantly fed and sheltered since he had been there, and his two dollars were yet whole; and now he should give one of them to this cause and be his own agent, and take the books and circulate them free of expense; and he was about to try if he could not provoke some body else to do something: he continued his remarks until 28 dollars were handed in, in the P. M. making in all about 100 dollars. The old gentleman, you know, has been rather inclined to Judaism; but he is about done with it, and is about to go out and sound the midnight cry. He has a son also, who has been converted since these meetings began at Stanstead, who will in all probability go out immediately, and engage in the same work. The fire is shut up in his bones.

Tuesday noon, June 27. Our meeting is now closed, and we look back upon the results with unspeakable joy and gratitude to God. More than a hundred souls we trust found pardon, and a host of backsliders were reclaimed from their wanderings, and brought back to their Father's house. Christians generally were quickened and renewed, and the ministers of Christ anointed and commissioned anew to preach the gospel with the Holy Ghost sent down from heaven. And most of those who attended will go forth to give the midnight cry as far as they are able. On the Sabbath the Sacrament of the Lord's supper was administered to all who love our Lord Jesus Christ. It was a season of holy refreshing, and a scene which will not soon be forgotten.

Monday A. M. was the closing scene. The closing services were an 1843 experience meeting. About three hours passed delightfully away, in listening to testimonies from brethren and sisters on that subject. And you may be assured we have a host of veterans in this work. Seekers were then invited, and our anxious seats soon filled with weeping penitents. After a season of prayer, and a short parting address, we closed by singing the hymn,

"When thou my righteous Judge shall come." And parted with the benediction, with the hope fondly indulged in many an overflowing heart of meeting again in 1843, with the whole family in our Father's house and Savior's kingdom.

To-day I commence a course of lectures in Halley, in the Baptist meeting house at the outlet of Magog lake. Thursday I begin another camp-meeting in Bolton, to continue over the Sabbath. And next week retire to N. H. and from thence to Maine.

Yours,
Halley, June 24, 1842.

J. LITCH.

Letter from A. A. Cook.

Cabotville, June 13th.

MESSRS LITCH & HIMES:—Much has been said respecting the parable of the wheat and tares, and after all, it is to be feared that it is little understood.

The advocates of a temporal millennium, generally acknowledge that this parable teaches the existence of the wicked as a class, while this world endures; but then it is said that the proportion of tares to wheat was generally small, and from this it is argued that the time will arrive, when the righteous will outnumber the wicked, and the Christian religion predominate in the earth. But if the parable teaches any such doctrine, it is not of any particular period during the gospel dispensation, but of the whole dispensation extending to the final consummation. "The KINGDOM OF HEAVEN is likened to this parable, by which, as is admitted, we are to understand the GOSPEL DISPENSATION. By what authority is this parable then applied to any particular period of this dispensation, and not to it as a whole? And what has been the history of the past in reference to the predominance of vital godliness in our world? We might challenge our opponents to point out the city, kingdom or country where the above proportion has been realized. Nay, has it not rather been that the proportion of wheat to tares has been small? And we conceive that this seals or confirms the doctrine of the parable. Our opponent assumes that the tares in this case were sown sparsely, as they were accidentally mixed with the good seed. Though they were usually sown in this way, yet be it remembered that this is not a usual case. Far from it. Here the tares, so far from being scattered by the house-holder with the wheat, were sown by "an enemy" "while men slept" and as the object for which the "enemy" scattered them, was to injure the good man of the field, by choking the wheat, we ask if it is not reasonable to suppose, that the tares were as bountifully and extensively sown as was the wheat? So the history of the past indicates, as no one acquainted with ecclesiastical history will deny, and thus we believe they will "grow together until the harvest" which "is the end of the world."

If this view be correct, (and if not let it be shown) what support does the theory of a temporal millennium derive from this parable? Not the least shadow. Is it not in direct opposition to such a fallacious hope? Certainly it is, whatever sophistry may be employed in arguing from the usual manner in which the wheat and tares grow together. Our Lord has not here selected his figure wholly from the usual course of things. This is surely an uncommon case, the exposition of which is, the almost universal wickedness of the past confirmed. That theory which contradicts this matter of fact, unless it can be shown that this parable is alone applicable to some part of the gospel dispensation which has not yet arrived and not to the whole of it, must be false. And as it is presumed that no one will affirm its application, or if so, be able to sustain the affirmation, to a portion of the gospel dispensation yet to dawn on the world, and thereby exclude these eighteen centuries past,—(how much longer time we know not,) we conclude that the temporal millennium theory is without Scriptural basis. Now, as ever, tares predominate. Even in those countries which are professedly Christian, not one sixth of the entire population are numbered within the pale of the

church, and how many of these are tares, though recorded in church registers, the All Wise only knows. Probably the increase of inhabitants annually upon the earth is at least four millions,* while so far as we have any knowledge the conversions are not as many hundred thousands. Is not then the moral state of the world growing worse? Even in Christian lands, the church does not keep pace with the increase of population, so that arguing from the past and present to the future, while the world stands wickedness will increase. And how exactly does the present condition of the world correspond with many passages of Scripture which speak of its moral state when Christ shall make His appearance in the clouds of heaven.—For instance—It shall be as it was in the days of Noah, and as it was in the days of Lot—The love of many waxes cold—iniquity abounds—evil men and seducers wax worse and worse, deceiving, and being deceived. The virgins are asleep, and many are crying peace and safety, when sudden destruction is at the door. Awake thou that sleepest! It is time we all awake. For aught the opposer knows to the contrary we are on the very threshold of eternity. Let us arise, fellow-Christians, and trim our lamps, and be prepared for the next prophetic event that is close upon us, viz. the “time of trouble” which shall immediately usher in the deliverance of God’s people.—(See Dan. xii. 1)

“Looking for and hasting unto the coming of the day of God,” I subscribe myself your unworthy brother in Christ. A. A. Cook.

Cabotville, June 15, 1842.

Rapid Spread of the Truth.

SOUTH GLASTENBURY, CT. JUNE 25.

BROTHERS HIMES AND LITCH:—I have just received a communication from Adair county, Kentucky; and take the liberty to forward a few extracts from it relative to the cause of the Second Advent in that portion of the country, thinking it might be of profit to your readers. The writer is an old and tried friend of mine, a preacher of the “everlasting gospel,” and formerly a member of the Wesleyan University, Middletown, Ct. We have, of late, exchanged several communications upon the subject of Christ’s near coming to judgment. His last bears the date of June 7th; two pages of it are devoted exclusively to the great and important subject of holiness. In it he is most evidently feeling the deepest interest. And what but clean hands and pure hearts can prepare us to meet the speedy coming of him whose “eyes

are as a flame of fire, his feet like unto fine brass, as if they burned in a furnace, and his countenance as the sun when he shineth in his strength.” O, my beloved brethren, “seeing we look for such things, how diligent ought we to be that we may be found of him in peace without spot and blameless.” But to the letter.

In closing his remarks upon holiness, he says, “I have now determined to spend the rest of my time in preaching, [he has been much engaged in teaching,] and in going from house to house laboring with men, women, and children, for their present salvation from all sin. I intend to be led by the spirit of God. My business with every one is to get his soul saved. I am fully resolved upon doing all I can for the conversion of others. I belong to God, and he may do with me as may best promote his glory. I am determined to make no compromise with the devil, nor any of his peculiar institutions.” He then continues, “But what say you about the Second Advent question? I firmly believe it near. I am now without doubts upon the question. I preached my first sermon upon the subject, by giving my opinion that it is near, from the events of prophecy, and giving a view of the arguments of time from the prophetic periods of Daniel, without expressing an opinion of my own on the point. I now adopt the whole argument, for the reason that God must have meant something by those expressions of time, and that as the Bible was given for the benefit of men, he designed that we should understand it. And this exposition is rational and conclusive; far more so than any other that I have ever seen. I must believe it. Our travelling preacher, Brother Derrick, is preaching the same truth. He says he defies the world to overthrow the doctrine by Scripture. Bro. Sterns also preaches it; excepting he is inclined to the opinion of its being in 1847. However, since I have been preaching with him, I find he is gradually changing that opinion. I have heard of another preacher a little below this, who is proclaiming the same blessed truth. This truth is having an effect upon the minds of many. Preachers and others of influence, who are seeking for popularity are slower to embrace it than most others. Professor W—’s blustering manner and big assertions are well calculated to sway many minds, who are wishing to have his side true, while to the mind that requires proof, there is little to satisfy. I told you that I felt inclined to look to Prof. C—, before I settled against the doctrine of the millennium in this world. I have done so. And every piece he has written against Miller’s Views, has confirmed me that we are to look for no millennium in this present wicked earth. To see a man of the talents and Biblical knowledge of Prof. C—, forced to depend, almost exclusively, upon arguments derived from other sources to support a theory, which should be supported by Scripture, or not at all, compels me to distrust its truth. May God open their eyes to the truth at Oberlin, and scatter those who are hived up there where they will do good. Do you ever go and preach to those spirits in prison at Middletown and Wilbraham? Why, there are men enough shut up in our colleges, and academies, and theological seminaries to convert the whole land, if they would embrace the truth on this question, get converted themselves, go out and labor in the field. But there they stay, talking over their Greek and Latin, and triangles, and pyra-

mids, and conic sections, fancying at some time they are going to convert the world! The Almighty requires men to do good now, and not to spend their whole time in preparing to do it. Go on, brother Collins, let us preach the truth boldly. Without holiness no man shall see the Lord.

Yours, &c. E. M—.”

L. C. COLLINS.

Letter from R. W. Reed.

BROTHER HIMES:—Should you think proper to give the following, a place in the Signs of the Times, your readers will be favored with the history of my experience for the last four weeks, spent principally in Rhode Island.

For some reason God has seen fit to cast my lot where I have been an eye and an ear witness to some part of the tragedy of this state, and I will assure you that every day’s experience has furnished additional evidence of the truth of the soon coming of the Savior, to cast down the thrones, and set up a kingdom that shall stand forever. But to my narrative.

The first lectures I gave were given at a Free-Will Baptist quarterly meeting at Waterford, held with the church of which Elder Burlingame is pastor. I found his sympathies all enlisted in the cause; and he told me the last time I saw him, if the Savior did not come next year, he should be disappointed.

At this meeting a resolution was passed, after a short discussion on the subject, that the Second Coming of Christ in 1843, is of sufficient importance to claim immediate investigation. O Lord, my God, enable the ministers and brethren to live up to this resolution; and especially ministers; to make speedy work of this investigation, lest the “due season” in which they should have imparted this “meat” shall pass away.

I next went to Harrisville, where I spent the Sabbath, and gave three lectures; some interest was felt on the subject, although it was new to many.

I next went to Chepachet, the now forsaken seat of Dorr’s army. I stayed in Chepachet one week, lectured every evening save one. Here I was threatened, as I passed the streets, with tar and feathers. And a pot of tar was actually prepared; but there happened to be a little want of courage on the part of these objects of my pity, and I passed unhurt. Some disturbance was occasioned in our meeting one evening by the throwing of gravel-stone into the entry, &c. There was, in this place, and at this time, a great agitation among the people, like the striving of the four winds upon the great sea. And two great beasts have come up, diverse one from the other. But the powers that be have prevailed; and the new creation are scattered to the four winds. Gov. Dorr has again fled, and left about one hundred men to bear the shame of becoming prisoners of war. But again to my narrative. I left Chepachet Sabbath, at noon, went to Harrisville, found the old meeting-house had been fastened against me. But the people got in before I arrived, and I gave two lectures. Found my lectures had awakened a good interest in many minds; several began to inquire, How long shall it be to the end of these wonders?

I next went to Smithville Seminary, called on Elder Allen, and Elder H. Quimby, the preceptor; with whom I enjoyed an agreeable season. Found the institution a beautiful one, handsomely located, with about one hundred scholars. I lectured in this place three even-

* I have found it difficult to ascertain the annual increase of population in the world, but think that four millions may be a fair computation. According to this reckoning the number of inhabitants may be stated from eight to nine hundred millions,—of births thirty millions annually; and of deaths, one half million in a week, or twenty-six millions annually, leaving an increase of four millions. However this may be, no one will probably contend that the proportion of conversions to the annual increase of population, is more than one to ten, so that the argument is not affected in the least, for it would be exceedingly difficult to enumerate one hundred thousand conversions annually; and if it be allowed that the increase of population is but one million, we have the above proportion.

If you have more certain data from which to fix the increase of population, please correct accordingly. I should be pleased if you have different statistics touching the above, to see them, and think it might be useful to publish them in your paper.

Yours respectfully, A. A. C.

* As soon as the way opens I mean to do so.

ings, to good and candid congregations. Bro. Quimby attended the three evenings, Elder A. one.

From Smithville I went to Simmonsville, a factory village in the town of Johnson. Gave three lectures in the upper story of a large factory. The congregation was very large in the evening. Some of the Irish friends, who were in, complained of my application of the little horn, of Daniel, the man of sin, of Paul, and the Babylon, of John, to the Pope. On the whole, the meeting was quite solemn, and I hope it may be overruled for good to the people.

I then came to Olneyville, near to the city of Providence. I have given five lectures here, in Elder Cheney's church. The questions of war and peace are receiving especial notice in this place. Some Christians have taken up arms and gone down to Gov. Dorr's encampment, and joined his army, while others have gone to fight them. Others, who were warned out, refused to go, choosing rather to suffer the penalty of the law, than to fight. There has been a constant mustering, day and night here, for some days.

Of all the Sabbath days that I ever witnessed, last Sabbath capped the climax. Soldiers were running to and fro; stage and wagon loads coming in, bringing in prisoners. Every man's business was inquired into, and should a man betray the least disposition to mind his own business, and keep his mouth shut, or at least if he manifested a little independence about his politics, he was made a prisoner at once. This has been the play on both sides of the question. O the horrors of a civil war.

But then, when I witness these displays of military valor, and the triumphing of these illustrious mortals over each other, it makes me think of a man's loading a seventy-four to shoot down a fly. "All these are the beginning of sorrows."

R. W. REED.

Providence, June 30, 1842.

Letter to Professor Bush.

NEW YORK, MONDAY MORNING, }
JUNE 27, 1842. }

To the Reverend Professor Bush, D. D.

REVEREND AND DEAR SIR:—Last evening I had the pleasure to attend your lecture on the prophecies of Daniel, in the chapel of the University. I repeat, pleasure, 1st. Because you explained the Scriptures by the Scriptures—and 2d. Because you agreed with many others, in the essential points relative to the Second Advent of the Son of God; namely, "the time, times and half," &c. &c. I also admired your comparisons of "the metallic image," as symbolical of Nebuchadnezzar—they were rational and pleasing; especially the latter, because they were new, for we, (like the Athenians of old,) are too apt to love to hear of something new!

I wish I could stop here, but I dare not, for it is, perhaps, my duty, not only to write the above, but to add that I was grieved you should endeavor to cast any odium on certain persons, who have, you said, the "temerity to fix on the ensuing year," for the day, for which all other days were made, although you, Reverend Sir, confessed the time was "very near,"—so near, "that some of my hearers may live to see it."—Yet, by way of tranquilizing any awakened consciences, which might have been in your congregation, you, dear sir, (in almost the same breath,) added, that "the event may take

place within twenty or thirty years," but "certainly," (if my memory serves me,) "within the present century." If you, reverend and dear sir, are not certain, as to the precise year, and, as you stated, your belief, that "some stupendous event was soon to take place," why not, dear sir, by your endeavors, try to keep alive the fears excited by your previous observations?—by bringing to our recollection the Savior's words, "*Be ye also ready, for in such an hour ye think not, the Son of man cometh,*" &c. Instead thereof, you, unfortunately, gave us an anodyne, i. e. your sarcastic opinion of those who so rashly dare to fix on the year of the Second Advent of our Lord—and who dilate so largely on the "signs of the times," "sights," &c. such as "earthquakes," "fire," "smoke," and "rockets!" The latter must, I think, have been inadvertently spoken by you, as I never once saw or heard these articles alluded to by any who have written or preached on the subject.

Your remarks will have had a two fold evil tendency. 1st. To lull to sleep your auditory on that subject; and, 2d. To cast odium on the gentlemen who have thought it to be their duty to give the "MIDNIGHT CRY," &c. by preaching and publishing what they believe to be true; and who, I doubt not, think it to be their duty to do as they have done, and, as I presume they are determined to continue to do, being, as they suppose, guided by the Scriptures, such as Ezek. xxxiii, and many others.

What a fine opportunity, reverend and dear sir, you have lost, and perhaps forever—by not impressing on our minds, last evening, the vast importance of the "second Advent," and not having solemnly warned us, by such language as the prophet Isaiah employed, lv. 6, 7, and others, at least two thousand five hundred and forty-eight years since; which, with your powerful eloquence, might have induced many a sinner, then present, to turn away from all iniquity and to "Seek the Lord while he may be found," &c. Who knows, but many would have been blessed ere they left the chapel?

It is my ardent prayer that you, reverend sir, may be convinced of the truth, (whatever that may be,) and obtain the moral courage to declare, with candor, your thoughts on this all-absorbing and important subject, and that henceforth you will let those alone, from whom you differ, "lest you are found to be fighting against God." For, to their own master they must stand or fall! Besides, should they be mistaken in their views of the prophecies; and that the Son of God does not come, as they suppose, there cannot be any evil by obeying the command of the Savior eighteen hundred and ten years since—"Be ye also ready." Yet, if we are induced to be thrown off our guard, by sentiments urged by you and other eloquent divines, and the preachers alluded to are in the right, and that many should be shut out, as the foolish virgins were, for the want of having oil in their lamps, and their lights burning; then, the watchmen (Ezek. xxxiii. 6.) will have to answer the fatal consequences.

That such may not be your case, is the ardent prayer, reverend and dear sir, of

ONE OF YOUR HEARERS.

Queries, by R. D. Easterbrooks.

BROTHER HIMES:—There is much interest felt by many in these regions, relative to the solemn subject of the personal coming of Christ in 1843. Yet, after we have carefully studied the question, we find it difficult to arrive at

any very definite conviction that that event will come in '43. Will you do us the favor to answer, in the *Signs of the Times*, the following questions:

1st. What evidence have you that the 2300 days commenced at the same time the seventy weeks commenced; seeing these numbers are used in connection with subjects so dissimilar in their nature. (1)

2d. Is there not a great discrepancy between our Lord and Mr. Miller, in the application of Daniel's prophecy. Dan. viii. 13. See our Lord's application of this prophecy in Matt. xxiv. 15; Luke xxi. 21, 22. (2)

Now it seems to us, dear brother, that the Savior applies this prophecy to the events of the destruction of Jerusalem; and Mr. Miller applies it to an event very different in its nature; and distant in point of time.

Respectfully,

R. D. EASTERBROOKS.

REMARKS ON THE ABOVE.

(1.) Our brother will see that if the seventy weeks are not a key to the vision of the eighth chapter, then we can know nothing of the appointed time. Besides, we think he will see that the angel referred to that vision, when the instruction of the seventy weeks was imputed. "Therefore understand the matter and consider the vision." Dan. ix. 23. Then he says, "Seventy weeks are cut off."—Of what? We answer, of the 2300 days. Dan. viii. 13, 14.

(2.) Not at all. But a perfect harmony. The abomination spoken of by Daniel, was the "daily," or Pagan Rome; the same that destroyed Jerusalem. The transgression of desolation, was papacy, that arose afterwards, A. D. 538. Our brother will see, by a re-examination of the subject, that all is right. There are two "abominations." First, the Pagan, to which Christ referred, Matt. xxiv. 15. The second is Papacy, which takes the place of Paganism.

Novel Reading.—The following article has been sent us, on the subject of novel reading, which seems to be defended at the present time, by some professed ministers of Christ. We do not design to enter into any controversy with this class of our opponents. We have given several articles from the illustrious defendant of fictions and novels, simply to show the true character of our opponents. If such men were in favor of the theory we advocate, we should seriously suspect its truth. How can we in reason expect any thing else but opposition from the Editor of the *Olive Branch*. He fights in self-defence. Ed.

MR. EDITOR:—The reading of novels and fiction is admitted by moral and religious people, to be one of the greatest sources of contamination and corruption. The minds of young people are thus ensnared by artful addresses to their passions, till the light of reason becomes extinct, and they are led blindfold at the will of Satan. Yet I am sorry that this moral poison is so administered to the young and inexperienced not only by the penny papers and other political and miscellaneous news prints, which are scattered broad-cast over the country, but by some professedly religious newspapers. When

novels or theatrical entertainments are recommended, and uttered from the mouths or pens of the clergy, the pulpit, the religious press, or other places professedly devoted to religion, it may be considered one of the most ominous and fearful signs of the times. But what will be thought when this abominable practice of corruption is justified on the ground that it is conformable to the letter and spirit of the Bible! "we have," says the Rev. editor of one of these professedly religious papers, viz, the Olive Branch, "the highest authority for the use of fictitious persons and actions for the purposes of instruction, and according to Bible authority, it is right to publish love stories, even where the characters are bad!" What more, or what worse, could the *professed* infidel say? But when infidels speak through their own professed and well known organs of infidelity, people read them with their eyes open, and their minds guarded. What is read, is received as infidelity, not as Bible doctrine. I am aware, Mr. Editor, that the source from which I quote, where it is well known and understood, is considered incapable of doing harm. But how often does a paper fall into the hands of those who are not acquainted with its true character, who, mistaking its religious name, swallow its poisonous contents without suspicion. I know, sir, that your opinion in accordance with many others, is, that nothing is gained by noticing such low vulgarity, even when assuming the garb of religion. This would be true, if all the readers of these papers were people of discernment, judgment and experience. But unfortunately too large a portion of the reading public and those who chance to take up a newspaper, are of an opposite character. On the whole I have been led to doubt whether the state of morals or the condition of the people, is benefited by the mass of print which is daily thrown off in the shape of newspapers. There is so much more matter adapted to corrupt than to purify the public mind, that I am inclined to think that the moral effect is on the whole bad. Still I believe that hypocrisy should be denounced, and infidelity and corruption be compelled to stand on their own bottom.

FIAT JUSTITIA.

Later from Europe.

"And there shall be distress in the land."

The old world seems to be in commotion. The nations are in a feverish excitement, and many of them are in danger of revolution.

We cut the following from an exchange paper, which will give some idea of the distress of the laboring classes in England.

ENGLAND. The following extract from a late number of the London Sun, will serve in some measure to show the destitution of the laboring classes in England at the present time.

"A Cabinet council was held suddenly and unexpectedly yesterday. We have good reason to believe that it was held in consequence of some very unpleasant, not to say alarming, intelligence, which yesterday morning reached the Home Office from the manufacturing districts. Our information goes to the effect that something like consternation has been excited in the Cabinet, not only on account of what has already happened, but of what is plainly seen to be unavoidable. Letters from Manchester and other manufacturing districts, are written in a most desponding tone; there is no hope of improvement; the soup kitchens are besieged with hungry applicants for relief; who congregate about them before it is daylight, to get, if possible, something to eat; while the hungry masses have given it plain-

ly to be understood that they would rather be sabbred by the soldiery—if needs must—than die of hunger, which they have declared they will not do if they can help it. From Glasgow, we are told, that the accounts of the destitution of the people exceed all belief, and that on a late occasion, when a charitable gentleman distributed amongst them a few loaves, they could be likened to nothing but a band of hungry wolves seizing a very insufficient prey. God protect the commonwealth! for our rulers, we greatly fear, will drive the people to desperation."

The following paragraph is from the Leeds Mercury:

"The working classes in this district were never taking them generally, in such a state of destitution before. There must be thousands wholly unemployed, and it is distressing to see the hundreds of laboring men who are daily rambling about the country, evidently suffering for want of food, and many of them clothed in rags. Judge of their miserable condition from the following facts:—A man was observed a few days since eating grains out of a neighbor's swill tub. The person who saw him mentioned the circumstance to another, who asked the poor creature if it were true. Yes! he said, hunger drove me there, and I took some home with me to feed my famishing wife and children with! This week a cow died at New Mill, of milk fever. A person in the neighborhood bought the carcase, which was dressed as beef; for what purpose may be guessed at. It was hung in an out-building, but next morning it was found that most of the flesh had been cut off and carried away. O! ye famine makers by law, what crime, suffering, and death ye have to answer for? When will this tide of ruin take a turn? The overseers in several townships are applying for double rates; ruined tradesmen and unemployed workmen are weekly swelling the list of horror; and no one can tell where to turn for hope."

POOR IRELAND! The condition of the people in many parts of Ireland, is deplorable indeed. They seem to be urged to madness and desperation by famine—and riots and contests between the people and the police, are frequent in many towns. The following is an extract from the Connaught Ranger:

"Recent well-authenticated and soul-harrowing accounts from various districts of Mayo county, impress our minds with the truly painful conviction that distress, destitution, the horrors of absolute starvation in all its hideous forms, and intense suffering of the laboring classes prevail to a greater extent than it was our unpleasant, but imperative duty to announce last Wednesday morning. One correspondent from the far west, on whose faith-worthiness and veracity the utmost reliance may be placed, describes the inhabitants along the western coast—at Louisburgh, Clare Island, and Inis-turk—as "staggering about, pale and livid, exhausted and sick, on the very verge of starvation, not knowing where to turn or how to procure one morsel of the coarsest description of provisions." In the Borony of Erris, the aspect is not a whit less dreary. Provisions rate awfully high, in consequence of unexampled scarcity, and families, almost innumerable, are daily necessitated to pine out their miserable existence on *one stunted meal* of the coarsest potatoes, such as John Bull would not suffer to defile the troughs of his piggery—*mixed up with boiled sea-weed.*"

A letter from a parish priest in Connaught, published in the Dublin Freeman, says:

"I have been at this early hour aroused by the piteous and doleful cries of hundreds, who congregated from all parts of the parish, begging and craving for food, and unless there is some immediate relief from some quarter, I am confident that hundreds will become victims to starvation. You may have an idea of the destitution and misery of the people here, when I assure you that there are, at least, five hundred families for the last ten days, subsisting on green cabbage-leaves, the only food under heaven they can procure. I ask, can such a state of things continue? If it shall, those unfor-

tunate creatures I fear will be prematurely called to their graves. I fear I shall in a few days have to inform you of the death of many from starvation."

The Christian Watchmen.—Mr. Crowell, of the Watchman, has condescended to notice a work compiled by us on Mormonism. He unites with the infidels and Mormons, to ridicule us and others who have come out against that delusion. He also speaks of Mr. H. being sadly pestered with Mormonism, &c. Now we wish to say to the Editor of the Watchman, that there is no truth in this remark. We are on the Watch for delusion, and timely expose it.—We have lost no members by the Mormon heresy; and the Baptist might have been able to make the same statement, if their sleepy watchmen had been awake.

The love of Darkness is strongly implanted in the heart of man, and for this reason, he will not come to the truth that he may have life. Those who love the truth will as a matter of course, search for it continually as for hid treasure, but the love of darkness has a tendency directly the reverse. Our Savior in John 3d has given us the cause of this strange infatuation. He says that "this is the condemnation, that light is come into the world, and that men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds may be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." We are therefore to expect that when the deeds of men are evil, and so long as they are evil, they will spurn the light; and will discountenance any investigation of their deeds, lest light should be thrown upon them, and they should be reproved. Also those whose deeds are right and just, will seek all the light in their power and will court investigation; that if their deeds are evil, they may be reproved and forsake them.

Upon these premises, does it not follow that when men shun the light, and refuse to test their opinions by the truth, their deeds are evil? We cannot avoid that conclusion. Those therefore who close their eyes that they may not see, and refuse to listen to the truth, and are willingly ignorant of the blessed hope of Christ's speedy return, have great reason to fear that it is because they love darkness rather than light. If they loved the truth, they would examine this question in the light of the truth; and if it is not based upon the truth, they would in a christian manner show what the Bible does teach respecting these things. But so long as they refuse to examine these things in a candid and prayerful manner, they have no assurance from the Bible that their souls are not in darkness, or that darkness is not pleasing to them. B.

Letters

Received up to July 10. From P.M. South Glastenbury, Ct. Oppenheim, N. Y. Northfield, Vt. W. H. Point, Ct. Manchester, N. H. Oxford, Ohio, N. Bedford, Mass. Pawtucket, R. I. Fairview, Pa. Parish, N. Y. Rochester, Vt. Schenectady, N. Y. Dover, N. H. Ware, Mass., \$7.50, A. R. Brown, Union Mills, \$13.

From Horace Abbe, P. Powell, S. B. Odell, Thos. Huntingdon, H. H. Smith, U. J. Clark, Geo. P. Martin, Josiah Litch, Joshua Roberts, Rev. T. M. Preble, D. Burgess, Wm. G. Proctor, E. C. W. & C. B. Roberts, W. King, D. Palmer, S. Bliss, Rhodolph Parker.

Books Sent.

One Library to the Israelite, Jeffersonville, Ind.
One bundle to Geo. P. Martin, Ware Village, Ms. to be left at West Brookfield Depot.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 16.

Boston, Wednesday, July 20, 1842.

Whole No. 64.

The Responsibility of Ministers.

Religious teachers occupy a more important position, and exert an influence, for weal or woe, over the souls of men, greater than any other class in the community; and the labors of such will prove the salvation or destruction of multitudes. Those who are faithful and preach the whole truth fearlessly, are the means of turning many to righteousness; but those who substitute error for truth, and the wisdom of this world for the teachings of the Holy Spirit, are the means of confirming multitudes in their downward course, and sealing their perdition. Those also who in any thing depart from the Bible for their standard of faith, are instrumental in propagating error; in proportion as they seek to please men rather than to please God; and the future well being of souls is proportionably jeopardized.

Men occupying a position so instrumental in the eternal happiness or misery of their fellow-beings, encounter a most fearful responsibility; and yet many are not restrained by such considerations from setting up the wisdom of this world, in opposition to the Word of God; as the various errorists at the present day, and the declarations of the Bible fully show. Did they fully realize their accountability, and the condemnation that the Bible denounces against those who prophesy falsely, there would be less confidence in their own opinions, and the wisdom of men, and more reliance on the Word of God; and they would hesitate long before they would reject the plain and literal reading of that holy word of which Christ has assured us not one jot or tittle shall fail, though heaven and earth may pass away—for forced and contradictory interpretations, often the opposite of the text, under the pretence of a figurative or spiritual meaning. And when their spiritual interpretations directly contradict the literal reading, they would tremble lest they should give a false interpretation to the immutable decrees of Jehovah, and thus wrest the Scriptures to their own destruction.

That Scripture is wrested to their own destruction by many religious teachers, is proved by the contradictory doctrines which are taught at the present day; all of which are pretended to be based upon scripture. A doctrine and its opposite cannot be both true: it therefore follows that in every case where two opposite doctrines are taught as Bible truth, one of them is a perversion of the truth, as the Bible can not contradict itself. The great variety of conflicting sects which now exist, show us that scripture is perverted to an alarming extent, that falsehood is taught for truth, and that false teachers abound. It may not, therefore, be amiss to listen to the testimony of the Bible respecting them.

"The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. xxviii. 7. "The Lord hath poured out upon you the spirit of deep sleep, and

hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a sealed book that is sealed, which men deliver to him that is learned, saying, read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of thier wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xxix. 10—14. "They have belied the Lord and said it is not he; neither shall evil come upon us; neither shall we see sword and famine. And the prophets shall become wind, and the word is not in them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. v. 12—14. "Shall I not visit for these things, saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" Jer. v. 29—31. "Every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying peace, peace; when there is no peace. Were they not ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them who fall; at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken: Therefore hear ye nations, and know O congregation, what is among them. Hear O earth: behold I will bring evil upon this people, even the fruits of their thoughts, because they have not harkened to my words, nor to my law, but rejected it." Jer. vi. 13—19. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. lvi. 10—12. "Then said I, Ah Lord God! behold the prophets say

unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore, thus saith the Lord concerning the prophets that prophesy in my name and I sent them not, yet they say sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters; for I will pour out this wickedness upon them." Jer. xiv. 13—16. "Woe be unto the pastors, that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord." "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; and because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane, yea, in my house have I found their wickedness, saith the Lord." "Thus saith the Lord of hosts, Harken not unto the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." "I have not sent these prophets, yet they run; I have not spoken to them, yet they prophesied." "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor." Jer. xxiii. 1, 2, 9—11, 16, 17, 21, 25—27. "Son of man I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. iii. 17, 18. "Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the

deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divinations, saying, The Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore, thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore behold I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying peace when there was no peace." Ezek. xiii. 3-10. "If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." Ezek. xxxiii. 6, 7. "Woe to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." "Seemeth it a small thing unto you to have eaten of the good pastures, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? and as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." Ezek. xxxiv. 2, 4, 13, 19. "Hear ye this O priests; and hearken ye house of Israel, and give ear O house of the kings; for judgment is toward you because ye have been a snare on Mispah, and a net spread upon Tabor." Hosea v. 1. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry 'Peace'; and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; yea they shall all cover their lips, for there is no answer of God." "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? more evil shall come upon us." Micah iii. 5-7, 11. "Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. iii. 4. "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. But ye are departed out of the way, ye have caused many to stumble at the

law, ye have corrupted the covenant of Levi, saith the Lord of Hosts." Mal. ii. 7, 8.

From the foregoing quotations, it will be seen that those who by false interpretations wrest the Scriptures from their true meaning, or in any way handle the word of God deceitfully, encounter a most fearful responsibility; and which one would think would deter any from departing from the literal text, for the purpose of sustaining a theory of their own: yet the practice which prevails of explaining away the meaning of texts, would almost induce us to believe that the Bible was common property, giving full liberty to all to torture its meaning according to their pleasure.

With such a multitude of opposite sects, and conflicting and contradictory expositions of Scripture, as abound at the present day, it may be a matter of some difficulty to decide which is the most worthy of our confidence; and there is great danger that we may not detect the sophistry of the reasoning, so but that we may embrace error. It is therefore of the utmost importance that we should have an unerring guide to direct us, and rules of interpretation which can not mislead us in our search for the truth. And what shall that guide be? Shall we trust to the decisions of the learned? we find them as much divided in their opinions as the unlearned, and marshalled on every side of every question. Shall we adopt the opinion of the good? Alas! there is no more unanimity of sentiment among them, than among the learned: every sect can boast of the piety of its advocates. Shall we rely on the wisdom of this world? the wisdom of men is foolishness with God; and that is the great cause of the division of sentiment among Christians. Shall we trust to our standard commentators? There is little or no agreement among them, and many of them have made sad breaches in the walls of Zion. Shall we pin our faith upon our religious teachers? we have no assurance that they would not increase the error we would remedy. Shall we trust it to our own judgment? that may also mislead us. In short there is no standard aside from the Bible, which is uniform in its results, or which will produce harmony of sentiment. The moment we depart from the express declarations of God's word, that moment we venture on a trackless ocean, without compass to guide us, or rudder to direct our frail bark; and we drift as our vain and foolish imaginations dictate. The moment we substitute a figurative meaning for any Bible assertion, which is not defined by the Bible as we interpret it, we open wide the door for a flood of errors. The right for one to indulge in fanciful interpretations, implies the right for all; and if we set so pernicious an example, we cannot complain if others take greater liberties in a practice which we have countenanced, and indulge in greater perversions. As the Bible is found to be the only correct standard of faith and worship, and all others lead to error; we can never be sure that the least departure from it is safe: and those sects which are the most literal in their interpretations, have the most evidence that they are the nearest to the truth. If therefore one doctrine is expressed in literal Bible language, and its opposite is given in forced and figurative interpretations, which convey an opposite meaning to the same language; we need not be at a loss to decide which is the most scriptural and the nearest the truth. And a doctrine which cannot be proved by plain declarations ought never to take precedence of one which is given in scriptural language.

The doctrine that our Savior will not come for more than a thousand years yet, and that there is to be a long period of peace and safety, is acknowledged by its advocates to require figurative interpretations to sustain it: while its opposite doctrine that the coming of Christ is at hand is given in the words of the Bible. In addition to this, the heaviest woes are pronounced upon those who cry peace, or do not warn the wicked, and when they say peace and safety we are assured sudden destruction will come upon them; also if they say in their hearts My Lord delayeth his coming, they will be cut off in a day they think not; yet the great majority persevere in adhering to the figurative interpretations, which teach that against which woes are denounced, in preference to that which does no violence to the text, and is in harmony with the Bible. But shall we hesitate which to choose? If we err because we take the word of God just as he says, he will have mercy on us; but if we err in our own application of that word, we have none to whom we can look for aid, when we stand at his bar.

The doctrine that all will be saved, is likewise based upon figurative interpretation which contradicts express declarations, and do not those who embrace it peril their own souls?

Some deny that Christ is God. The apostle assures us that they will even deny the Lord that bought them, but they will bring upon themselves swift destruction.

Those who teach that the end will not come when the gospel is preached in all the nations, can only prove their position by falsifying Scripture. Those who teach that there will be a time in this world when there will be no tares with the wheat, must first explain away the words of our Saviour. Those who contend that the time will come when Christians will not suffer persecution in this world, do violence to Scripture; and can only know from their own wisdom that they are right. Those who set themselves up as teachers in Zion ought to ponder these things well, lest they may be found at last to be fighting against the word of God. If God lightly regarded misinterpretations of his word, he would never have spoken so pointedly as he has respecting it. Those, therefore, who have no guide but their own fancies to direct their interpretations, should learn to tremble at the word of God, and should ponder well the denunciations which abound against the violation of it. If they preach the truth and turn many to righteousness, they will shine as stars in the firmament; but if they preach error and lead souls to perdition, the blackness of darkness will be their portion. While they adhere to the word of God there is no danger of being wrong. The moment they depart from it there is nothing to assure them they are right.

And now in view of the dangers into which figurative interpretations will lead, and the responsibility which false teachers will encounter; contrasted with the safety there is in taking God's word as he has given it to us, and in preaching the whole truth faithfully; can any hesitate for a moment, whether they will preach those doctrines which are the plain teachings of the one, or renounce them for that belief which can only be supported by the other? The decision of this question is all-important. It will affect the interests of immortal souls; and will make the foregoing quotations applicable, or the reverse, as those who thus decide embark in the cause of truth or error. B.

Letters from Calvin French.

BRO. HIMES:—I have now finished my labors in this place. I rejoice in the privilege I have had, of spending a week so harmoniously with the brethren and friends who have attended this Conference. Our meetings increased in numbers and interest until they closed; many came from neighboring towns, and felt to regret that they had not been with us through the whole session.

The brethren had a fellowship meeting the day I commenced my lectures with them; the Lord appeared to be in their midst, of a truth, and they spake freely one to another of the joy they felt in his name; thus they were well prepared to listen to the evidence that we shall soon be like, and with our Savior. "For we know that *when he shall appear, we shall be like him; for we shall see him as he is.*" 1 John iii. 2.

All our meetings were unusually harmonious and devotional, none attempting to bring forward evidence that God will not very soon "destroy them which destroy the earth," while those who did speak, expressed the joy they felt, in the evidence that the God of heaven would soon set up that kingdom, which shall never be destroyed, but stand forever.

A deep impression appears to have been made on the minds of those who attended the Conference, that "*the end of all things is at hand.*" A spirit of sober watching unto prayer was manifest. Some gave good evidence of conversion to God, during the Conference, and spoke of the joy they felt in the choice they had made; others were led to inquire what they should do to be saved, some who had wandered far from the Shepherd were brought back, and many appeared to be strengthened in their determination to be faithful until he appears that they may then receive a crown of life.

I have found the labors of Br. Fisk of great service, as he visits from house to house, and in this way scatters much of the good seed of the kingdom.

The business of the Conference was conducted in the most harmonious and devotional manner. Brethren Jesse Thompson, J. K. Gates and C. French, were chosen a committee of business; Br. L. Fisk, Secretary; among others the following resolutions were passed, which I am requested by the "Secretary to forward you for the "*Signs of the Times.*"

Resolved, That we approve of Second Advent Conferences, and believe they will, as a means, conducted as this has been, enlighten the minds, and increase the faith and zeal of those who love Christ's appearing.

Resolved, That we highly approve of the publications on the Second Advent, and desire they may have an immediate circulation in every family through the land.

Resolved, That to be consistent, and to exert an influence, which it is our privilege, it is the duty of all who say they believe that Christ will come in 1843, or even that he is near, to make such disposal of their earthly possessions, (in the distribution of publications on this subject, and in sustaining those who have given themselves wholly to the work of proclaiming, Behold he cometh, go ye out to meet him,) as will give them joy when they see "God in glory and a world on fire."

Resolved, It is the duty of all who believe that the Judge standeth at the door, to exercise the greatest love and forbearance towards those who have not had their understandings opened to see that this world will soon pass away.

LEVI FISK, Sec'y.

Since the Conference at Sandy Hill the Lord has poured out his spirit on this people; a conviction of the time being near, when the door of mercy would be shut, being expressed by those who attended that Conference, created a desire in others, to be ready for the momentous event.

About sixty have given evidence of having passed from death unto life. At the close of the Conference a number expressed their firm belief that the first resurrection would take place in 1843, others, that it was near, and a large majority arose and expressed their determination that by Divine grace they would live in readiness for it.

I left the brethren at Burnt Hills comforted with the evidence of the Savior's near approach, and with the hope that they are again to witness the out-pouring of the Holy Spirit. Yours in the kingdom and patience of Jesus Christ.

CALVIN FRENCH.

Burnt Hills, N. Y. June 21, 1842.

BRO. HIMES:—I left Burnt Hills 24th ult. for Ballston Spa; in the evening gave a lecture at the dwelling of brother Jesse Thompson; at the close of the lecture, a number arose for prayer, that they might be ready for *that day.* On Saturday morning, brother T. and wife, and brother Fisk and myself, left Ballston for Brockets Bridge fifty miles west, where we arrived early in the evening after a prosperous journey, on which we gave to many the "*Clue to the Time,*" "*Signs of the Times,*" distributed books, &c. The Lord reward brother T. for his kindness in helping us on our journey.

On our arrival at B. Bridge, we found brother Carrier was absent on a visit to his father's in the western part of the state, and the brethren (on account of a misunderstanding of the appointment) were not much expecting us. We called on brother D. Vinton, who kindly entertained us, and took much pains to circulate notice of the lectures and Conference. I gave three lectures on the Sabbath, and there were three lectures each day, and a prayer meeting at sunrise each morning.

We found the subject of the Second Advent unbroached in this place, but few having read, and but little having been said on the subject.

Local difficulties between churches operated against our meetings at their commencement. But we were happy to see these feelings subside; some confessions were made and pledges given that for the future they would try to labor for Christ, not for a sect; a Second Advent prayer meeting to be held weekly, alternately at the two houses of worship in the village, was appointed, and a large amount of advent books distributed. The lectures closed on Thursday evening; on Friday morning at sunrise, a prayer meeting was appointed; 46 attended. I believe all can testify that it was a heavenly meeting. After we had been together more than two hours, all appeared loth to leave the place; at the close of the meeting all but one knelt in solemn silence, when prayer was offered by elder A. Beach, pastor of the Baptist church in Offingham, five miles distant. Bro. Beach came into the Conference on Monday, and continued with us, often publicly expressed his gratitude for the blessings he had received from the truths presented, purchased books for himself and others; I have no doubt he will be an efficient laborer in the Second Advent cause.

On Friday morning, we gave the parting hand to brother Thompson and wife and other friends, and left for Little Falls, (which is on the

Erie Canal, eight miles from B. Bridge.) On Monday, P. M. June 27th, this village was visited with a tempest of thunder and lightning, with wind and rain. One occurrence I cannot forbear to mention, as it illustrates the importance of *humbling ourselves*, and not waiting for God to *humble us.*

In the temperance reformation in the village, a trader had become convinced that it was wrong to deal in ardent spirits, but having a stock on hand, which cost him several hundred dollars, he felt he could not leave the traffic until he had disposed of it. But in the tempest, the water from the neighboring hills swept in a torrent through his store lengthwise, taking away his counter, boxes of goods, together with his casks of brandy, rum, &c. dashing them, and mingling their contents with the rolling stream. We sympathize with the trader in his loss, which he estimated from three to four thousand dollars, but he would have needed less of our sympathy had he left the traffic when convinced it was wrong, and made the sacrifice himself. Is not this a lesson to all whose possessions, whether they have little or much, prevent them from believing the Lord will soon come? O how much better to give up ourselves and what we possess willingly *now*, than to have God take it from us *then*, and we *perish* with our possessions when Christ comes!

At 2 o'clock P. M. we took the passenger boat for Schenectady, at 4 o'clock. By the unanimous request of the passengers in the cabin I gave a lecture from Dan. x. 14, to which all listened with quiet attention until it was shown the "*many days*" would end in 1843, when one by one went on deck, manifesting no small uneasiness in view of the truth to which they had listened. Those who remained below listened quietly to the remainder of the lecture, and in some minds an inquiry was awakened to know the truth of these things; some provided themselves with books, and said they should investigate the subject; among the number was a watchman apparently candid and honest.

We arrived at Schenectady at sunrise. An invitation has been received for a course of lectures and Conference in this place. At 11 A. M. we arrived in this city; at half past seven gave a lecture in the "House of Prayer," to a congregation of about fifty. The majority of this city think this subject is not worthy of their notice. To-day friends have come from other places, and the congregation is on the increase, some are taking hold in good earnest.

C. FRENCH.

Albany, July 5th, 1843.

Thoughts on the Second Coming of Christ and the End of the World.

Many say that the time is not given in the Bible, when this world shall come to an end.

But we read in Dan. xii. 6, "*How long shall it be to the end of these wonders?*" What are the wonders here alluded to? Wonders of the Resurrection certainly, as all may see by reading the preceding verses of this chapter. Let us read. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

And many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they who turn many to righteousness, as the stars forever and ever.

But thou O Daniel, shut up the words and seal the book, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, *How long shall it be to the END of these wonders?*

Is this question answered? Let us read the next verse, and particularly the 12th and 15th verses and then decide. Verse 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand and sware by him that liveth for ever, that it shall be for a *time, times, and an half*; and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished*."

12. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

12. "But go thou thy way till the END BE: for thou shalt rest, [die] and stand in thy lot [in the resurrection] at the END OF THE DAYS."

Now we ask, Is not the *time* given in this chapter when the resurrection will take place, and of course the *end of the world*? I think every one must acknowledge this, although they should deny that it is given any where else in the Scriptures. Well, says the objector, Suppose the time is given, can it be understood? Certainly, if we believe what is written in the tenth verse. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the WISE SHALL UNDERSTAND."

O that men were "wise"—O that they would give up their prejudices—believe what God has spoken—repent of their sins—believe and practice the truth, that they may be ready and waiting for the coming of the Son of man—which will take place at the end of 1335 days—and that, I solemnly believe will be within *one year from this time*. May the reader and writer be ready.—Amen.

T. M. PREBLE.

Nashua, July 14, 1842.

Quaint Poetry.

Mr. Editor of the "Signs of the Times,"

I now sit down to write a few lines;

If you'll accept it of a friend,

One dollar with it I will send.

And that is all that I shall pay,

Unless I see some brighter ray,

Or feel more energy divine,

And wisdom to discern the time.

I hope, if you should still proceed,

You may be blessed with "God-speed,"

If you are truly what you say,

Engaged for God both night and day.

Pray do be humble, meek and mild,

Be patient when you are reviled;

Rebuke with love and pity joined,

Poor scoffers that are so unkind.

Oh pray the Lord to touch their hearts,

That they may mourn with inward smart;

Repent, and humbly bow to God,

And yield obedience to his word.

The day draws near when Christ will come,
And take his faithful children home,
Oh let us ever watchful be,
And live to him who died for me.

I think that men ought not to say
The year, the hour, or the day,
When nature's wheels shall cease to move,
And time on earth come to a close.

But if you feel, thus saith the Lord,
Go spread the midnight cry abroad;
Be firm and bold, and never fear,
And spread the tidings far and near. D. F.

THE SIGNS OF THE TIMES.

BOSTON, JULY 20, 1842.

The Word "Generation," in Matt. xxiv.

34.—"Verily I say unto you, this generation shall not pass till all these things be fulfilled." This has caused many to suppose that the whole of the 24th and 25th chapters of Matthew were fulfilled in the destruction of Jerusalem; and yet no events are recorded which can be specified as the fulfilment of those predictions. To apply them to that catastrophe has therefore obliged men to understand them in a figurative or spiritual manner; that is, in such a manner that all men were entirely ignorant of their fulfilment; or, in other words, that the Son of man then came in the clouds of heaven, with power and great glory; that he then sent his holy angels with a great sound of a trumpet, and gathered together his elect from the four winds, from one end of heaven to the other; that all nations were gathered before him, and were separated one from another as a shepherd divideth his sheep from the goats, and received their final judgment; and yet no man knew anything about it!!! If you press these interpreters for the least shadow of evidence that those events did then take place, they shield themselves behind its spiritual fulfilment, and which according to our best ideas, is just no fulfilment at all.

If we can bring ourselves to believe that these things were thus fulfilled, and that those chapters have no reference to any thing future, it will then be very easy for us to believe that any plain assertion will be fulfilled in some equally spiritual or invisible manner; and then we can imagine the Bible to mean any, and every thing, that our fancy may dictate. This consequence shows us the evil and danger of indulging in figurative interpretations—for we know not how far from the truth a single departure may lead us.

If we can settle upon the true meaning of the word generation, it will at once settle the question of the fulfilment of those predictions in a satisfactory manner. Webster affixes seven different meanings to it; and one of which is a *race*. This definition, taken in connexion with the manner in which it is used in the following quotations from the Bible, as applied to the children of God, and the fact that it was not fulfilled during the life-time of the generation then on the earth; must show conclusively that it was the generations of the righteous to which our Savior alluded. "Then were they in great fear, for God was in the generation of the righteous." Ps. xiv. 5. "A seed shall serve him, and it shall be accounted to the Lord for a generation." Ps. xxii. 30. "This is the generation of them that seek him, that seek thy face, O Lord." Ps. xxiv. 6. "If I say I will speak thus, behold, I shall offend against the generation of thy children."

Ps. lxxiii. 15. "His seed shall be mighty upon the earth; the generation of the upright shall be blessed." Ps. cxii. 2. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Pet. ii. 9. "The children of this world are wiser in their generation than the children of light." Luke xvi. 8. The foregoing examples are enough to render it probable that our Savior used the word in the same sense; and this view of it removes all the obscurity in which these chapters have been shrouded, and rescues them from the use to which the enemy has for so long a time made them subservient. B.

The Stubbornness of Man.—Man is a curious being, and presents as many phases as the moon. One of his most prominent characteristics, is stubbornness. He is always bent on having his own way; and, right or wrong, to carry his point is glory enough for him. His neck is an iron sinew. If he is to be saved, he prefers being saved in his own way; and if he cannot be saved according to his own pleasure, he generally prefers his own road to destruction. But a mere handful of all that live upon the earth are willing to resign themselves into the hands of God, and be guided by Infinite Wisdom; and but a handful of those who profess so to do, are fully willing to be subject to God in all things; their own inclinations come in for a measure of their favor. The judgments and the mercies of God alike fail in admonishing him of his errors. The waywardness of the children of Israel in the midst of all God's dealings with them, has astonished the world; and yet probably no nation in the world, subject to the same allotments, would have been more obedient to their heavenly Father. When they were led out of Egypt with miracles and wonders, and were miraculously preserved in the wilderness; when they drank of water from the rock, and did eat angels' food; when it rained flesh as the dust, and feathered fowls like the sand of the sea; when God gave them of the corn of heaven, and sent them meat to the full; and they were preserved from all their enemies; then they believed not in God, and trusted not in his salvation; they tempted him in their heart, and were not estranged from their lust. So when the wrath of God came upon them, and slew the fattest of them, and smote their chosen men, consumed their days in vanity, and their years in trouble; for all this they sinned still, and believed not his wondrous works. They did flatter him with their mouth, and lied unto him with their tongues, for their heart was not right with him. They limited the Holy One of Israel, grieved him in the desert, tempted him in the wilderness, and forgot all his wondrous works.

Thus has it ever been with man. Nothing will arouse him to his true interests; warnings and entreaties alike pass by unheeded. The signs of the times nor the fulfilment of prophecies will convince him of the doom that awaits him. What could God have done, that he has not done, to convince us of his speedy approach? Those who will not be reconciled to his will must meet the doom that awaits them. If they will not believe Moses and the prophets, neither will they believe though one should rise from the dead. B.

The Salt of the Earth.—Christ says, "ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? it is henceforth

good for nothing but to be cast out and to be trodden under the foot of men." May we not learn from this that piety in christians is the preservation of the world? If so, does it not follow that when that standard becomes very low—its savor being lost, that the salt of the earth being gone, there is nothing to preserve it longer, and that it must consequently be destroyed? If this is correct reasoning, we may justly conclude that the end of all things is at hand. B.

Reading, Amusements, &c. of the present day.—The public taste for light reading, and comic amusements, is a striking characteristic of the present times; and such a taste is greatly prejudicial to the growth of true piety. It now pervades the great body of the people, so that devotional reading and solid enjoyments come in but for a small share of popular favor.

The avidity with which every new novel is seized, and the eagerness with which it is devoured, shows the alarming extent to which the evil has spread; nor is this confined to those alone who make no pretensions to a religious life. The centre table of the professed christian, and christian minister too, is often covered with fashionable reading, in which an elevated standard of piety is often ridiculed, or lightly spoken of, and various erroneous sentiments are sedulously interwoven with the fiction, that while the mind is delighted with the graphic style of the novelest, the beauty of his language, and the interesting developement of the plot; it may also almost insensibly be poisoned by the insidious mixture of infidelity and fiction, till it is finally enchained, and led captive by satan at his will.

A great evil of such reading is, that it produces a disrelish for devotional reading. Where a library, or table of fashionable novels bear evident marks of constant use, the Bible will usually be found to be in a state of remarkable preservation, if not as good as new! And it is no uncommon occurrence to find it not on the tables, but occupying some safe corner of the library, unnoticed and forgotten. This fondness for fictitious reading has spread so universally, that they even abound in the libraries of our Sabbath schools; also many of our professedly religious papers feel the necessity of contributing to the public taste, by numerous quotations from similar works, in order to sustain an interest in their respective sects: and but a few weeks since one *Rev.* editor had the assurance to institute a comparison, between the word of God and fashionable novels, to show that similar truths were taught in a similar manner in both; and that it was therefore proper for a religious paper thus to cater for the public appetite!

Amusements, to be popular, must be also conformed to the same vitiated taste. Instruction is not so much of an object as enjoyment; and to kill time by mirth and levity is the great end sought. The consequence is, that devotional feelings are seldom enjoyed by christians while mixing with the world; and religion has become with many like a Sunday suit, to be laid aside, and only worn on appropriate occasions. This fondness for novelty, has rendered the ministerial office very unpermanent; the desire to sit under the preaching of some more popular preacher, being with the majority more important than the piety of the preacher.

The above state of public taste shows that we

have fallen on evil times, which are characteristic of the last days. B.

Pride of Opinion is a great obstacle in a candid investigation of questions, which conflict with our preconceived opinions. There is a false pride very prevalent, which deters many from changing their views on any question, however erroneous they may have been. To admit that our fond opinions and cherished hopes are unsound, is humiliating in the extreme; and therefore, ere we are prepared to relinquish long cherished errors, we strive to accommodate the truth to our own opinions, rather than test our opinions and mould them by the light of the truth. It is believed that this applies with more force to those who lead and control public opinion, than to their more humble followers; and we accordingly find that those in the humble walks of life are more easily reached by the force of truth, than those who move in a more glittering sphere, and exert a greater influence. We look for the humble and devoted child of God among those who receive not their good things in this world; and though there are many blessed exceptions, still among the great, the rich, and the honored, we naturally expect a corresponding share of worldly mindedness; and a satisfaction in the enjoyment of the good things which this life affords; while the things of another world occupy less of their thoughts, and are but of a secondary consideration. While we are satisfied with present enjoyments, and anticipate no danger near, we seldom hunger and thirst after righteousness; and it is only when we feel the nothingness and vanity of this world, and all its fleeting, shadowy pleasures, that we feel an aching empty void within, which this world cannot fill; and approach the fount of endless joy, to receive those consolations which nothing here can give or take away. Those, therefore, who have no aspirations after the riches and honors of earth, are more favorably situated for the growth of that humble piety which will enable us to triumph over all the temptations of time, and secure a crown of righteousness hereafter. Such care less for the comments of the world, and are not deterred by its strictures, from a conscientious performance of all their duties. They have less self pride, and are more willing to follow wherever truth may lead. They do not feel that so many eyes are upon them, to comment upon the least deviation from the beaten track. They feel more their own frailties, and are more willing to be guided by wisdom from on high. And they have less of that pride of opinion, which will not brook contradiction, so that when the truth is presented they have to overcome fewer obstacles to receive it. Not so, however, with those who claim the homage of others as their right; who expect to be courted and flattered; and whose chief aim is to dazzle and astonish a gaping multitude. Such regard their own opinions as exclusively their own property, and not to be questioned by any. They fancy it almost disrespectful to have the correctness of them called in question, and are loath to stoop so low as to scan the truth of them. They claim the privilege of thinking for themselves, and seem to expect that others, out of deference to them, will receive their opinions as law, the truth of which, it would be disrespectful to question. They seem to feel that on all controverted questions, they have only to say "my

opinion is thus and so," although unsupported by evidence, and it must necessarily and satisfactorily end all dispute. Those who have been strenuous advocates of any school of sentiments, view with suspicion all who call them in question. They become so wedded to their own peculiar views, that if you show their absurdity, they are ready to exclaim, "ye have taken away my gods, and what have I left?"

That the above is a true picture of man, none who are acquainted with the human heart will deny; and the progress of all great and fundamental truths fully verifies it. When our Savior was upon the earth, the haughty, the proud, and the bigoted, looked down upon him with contempt; for to admit that he was the Messiah, was to do violence to all their preconceived opinions; but the common people heard him gladly. There was no want of capacity, or of learning on the part of those who rejected him, that they could not perceive his divine mission; but their pride of opinion would not allow them seriously to reflect upon the wisdom of their own conclusions. Thus it has been in all ages; the simplicity of the gospel has ever recommended it to the hearts of the humble, while the learned and the noble have been more puffed up with the wisdom of this world—which is foolishness with God—and have stumbled over its simplicity into perdition. Learning, talents, or exalted station when accompanied by piety, receive their greatest ornament therefrom, but we should always be careful how we take the opinions of others for our guide merely because they were great or learned. Godliness should be the standard to give weight to opinions, but it is little regarded at the present day. If learning alone would guide us aright in ethics, we might point to the names of Gibbon, Hume, Rousseau and Voltaire, as beacons on the road to heaven, yet they would lead us down to hell. We also know that those who pride themselves on their superior attainments, although hopefully pious, are greatly tempted to mystify the scriptures, that they may immortalize their names by the discovery of some hidden meaning; till it has become a proverb, that by the English scholar they cannot be understood.

Considerations like the above, should deter us from pinning our faith upon the mere opinions of any fallible mortal; for the word of God is the only safe guide in our progress to eternity. And we should cease to be astonished, that the truth progresses so slowly, or that old opinions, whether right or wrong, are adhered to with such tenacity. B.

Editorial Correspondence, No. VI.

St. Johnsbury, July 6th, 1842.

DEAR BR. HIMES,—Having closed up my Canada campaign, and returned thus far on my way to Whitefield, N. H. where I commence a course of lectures to-morrow,—I will endeavor to give you a further account of the progress of the work of God.

My last was written at Bolton, L. C. where I was about to begin a two days' meeting, at the outlet of Lake Magog. The meeting began Tuesday morning, and closed Wednesday, P. M. The Lord was with us in power, and at the close of the meeting the last afternoon, between 60 and 70 presented themselves in the anxious seats for prayers; some of whom found comfort.

Thursday, we commenced a campmeeting in another part of the town, about eight miles from the outlet. The place was very unfavorably situated

for a large attendance, and the weather exceedingly wet and uncomfortable; yet the people flocked out by thousands, and the Lord was powerfully present to bless and save. Sabbath afternoon, at the close of my last lecture, between two and three hundred anxious and enquiring souls came forward as the subjects of prayer, many of whom found peace, and testified of the power of Christ to save.

Among the seekers were to be found old and grey headed Universalists, stout hearted infidels, bold blasphemers, drunkards, the giddy and vain youth, and the thoughtful child of many prayers. O, it was a scene which one would think could hardly fail to touch the stoutest heart. In short, the universal testimony is, "We never before saw it on this wise."—"We never saw Canada shaken as it is now." At a very moderate estimate, more than three hundred have professed to find peace with God within the last five weeks. And hundreds yet remain under deep awakenings, groaning for redemption through Christ. In no community, probably, has the doctrine of the Second Advent at hand taken a stronger hold than in Canada. Yet there are many, very many, who yet blaspheme and scoff at these things. "But the day of the Lord will come as a thief in the night." "And when they cry peace and safety, sudden destruction cometh upon them, and they shall not escape."

In all my roaming abroad, I have never met with a more kind-hearted and affectionate people, or a more cordial welcome, than in Canada; and while being lasts their acts of kindness will be held in grateful remembrance. May the Lord reward them an hundred fold here, and in the world to come may they receive eternal life. This work is not confined to Canada, but is echoing among the green hills of Vermont, and arousing the people by the shrill cry, "Behold the Bridegroom cometh, go ye out to meet him." All along the line the work has spread from Canada. And Brother Fitch has bearded the lion in his den, in the centre of the State. I heard from him several times, and the report is most encouraging. But the most interesting fact of all, is a report which I received to day, that the Universalist paper is out upon him, spitting its bitterest venom. Do they think by such attacks as the one they have made, to blast the reputation of that dear brother, or to hedge up the way of this great work? If they do, they are much mistaken. It only proves that the word of God is powerful, and is producing a result which they dread, and exciting fears which they wish stifled. The work must go on in Vermont, until it is shaken from centre to circumference. As the time draws near we must redouble our efforts, and utter a mighty cry that will be heard; and by which sinners will be aroused to flee to the Savior for refuge before the bursting cloud of Divine vengeance comes down on their devoted heads.

One singular circumstance I learned of a gentleman in Canada. He was an Irishman, but had been in this country several years. He informed me that he had a book, or old magazine, which he brought from Ireland, printed, he thinks, about 1821, containing a letter from an Irish missionary in Tartary. He stated, (I give from memory the story in substance as related to me,) that in one of his journeys he fell in with a company of native Tartars, in company with their Tartar priest, busily engaged in reading the Bible, and discussing what they read. The missionary joined them, and they began to propose to him their questions. Among other things, they asked him when Christ would come the

second time. He replied he did not know anything about it. The Tartar priest immediately started at such an answer, and expressed surprise at such an answer from a missionary who had the Bible, and had come to teach it to them. He thought every body who had the Bible knew that. He then went on to tell the missionary when he thought he would come, and made out that it would be about 1844. This was not only related to me by Mr. Brown, who brought over the book, but by Bro. Tyler, a Free Will Baptist minister, who had seen and read, (as I understood him) the story.

I intended to have obtained the book, and given it verbatim, but could not get it. Thus the midnight cry has been heard in Tartary for more than twenty years. How wonderfully mysterious are the ways of providence in hiding these things from the wise and prudent and revealing them unto babes. More anon. Yours, J. LITCH.

"More Ultraism."—The Christian Advocate and Journal, the most Pharisaical paper in the United States, unless we except Parsons Cook's Puritan, has an article under the above head, in which it belches out its spleen against certain Methodist ministers in Rhode Island for having the audacity to understand and believe the prophecies relating to the Second Advent, as Mr. Miller believes, and also to *locate themselves* by invitation of the people, without direction from the higher powers of Methodism. What presumption! What insubordination!

The Advocate begins by copying the following—

Three members of the Providence conference, located at its late session, in order that they might more extensively promote their views of the millennium. They accord, we understand, with those of Mr. Miller. They are brethren A. Hale, P. T. Kenney, and L. C. Collins.—*Zion's Herald*.

The Advocate then goes on to remark upon the above at some length, but we have only room for the two first sentences, which will furnish a clue to the rest—

"Our readers will recollect that we foresaw and predicted, some time ago, that the great discovery so zealously promulgated by Mr. Miller and his confederates, was destined to be turned to individual glorification. We saw plainly by certain movements, that their views were not confined to a dissemination of their notions on the subject of the millennium among the Christian Churches without disturbing existing organizations."

The difficulty with the Advocate is not "the great discovery," so zealously advocated by Mr. Miller," but "disturbing existing organizations;" in other words, "our craft is in danger." The members of our order begin to *locate themselves*, without any authority from us; a dangerous precedent truly! By and by, at this rate, all our power will be gone. We must denounce and excommunicate these heretical "ultraists." What right have they to construe the scripture in their own way?

The Advocate thinks, that the Second Advent, as believed by Mr. Miller, was only the ostensible, not the real cause, of this heretical conduct. "A new sect was to be gotten up." But foreseeing the difficulty, which would attend this supposition, it says—"It is true, that such an object seems to be inconsistent with the theory, that the millennium is to come next year—but consistency is the last thing we ought to expect of ultraists. The Advocate has the same dread of ultraists that His Holiness, the Pope, has of heretics. It insists that the real object is not the pretended one, and in the last sentence says—"We repeat, there is much

weakness or great wickedness, in this design to interrupt the harmony and destroy the peace of Christian societies to establish another sect."

DEAR BRO. HIMES:—Travelling a few weeks since, in the interior of New Hampshire, I spent the Sabbath in the town of H— and was informed that one of the clergymen of the place, was to commence a series of lectures on that day, on the subject of the Second Advent. He had been prompted to this, no doubt, by the excitement in the town occasioned by the labors of an Itinerant Lecturer, (on the subject of Christ's Second Coming) in that place, and deemed it his duty doubtless to exert his influence to counteract a belief, which as he plainly foresaw, must soon prove to be founded in error, and in itself a palpable absurdity, and only serve to plunge the community into an unparalleled state of darkness and infidelity. Ever feeling a strong desire that correct opinions may be disseminated, and feeling an anxiety on my own part to become enlightened on this great subject, I was prompted to attend and hear the arguments of the learned divine against "Miller's Theory" (as it is called.) The house was filled at an early hour, the clergyman made his appearance, and after the usual exercises of singing, reading, praying, &c., all eyes were fixed upon the speaker, who arose and announced the following text: "Watch, therefore, for ye know not what hour your Lord doth come," Matt. xxiv. 42. He then noticed the object by which he was induced to deliver a series of lectures on the subject; made some passing remarks in regard to Mr. Miller, and his adherents, designating some of them personally. He then offered the following sentiment, "Mr. Miller has mistaken the destruction of Papacy for the end of the world." The thought occurred to me, there is no necessity for your going farther, for you have tacitly admitted that Papacy will be destroyed about '43. Now if the Apostle Paul's statement can be relied upon, Christ will come about that time, for he plainly declares, 2 Thess. ii. 3—S. This "man of Sin" "wicked" &c., who "opposeth, and exalteth himself above all that is called God," &c., and was to be revealed when the mystery of iniquity should be taken away, and shall be consumed by the "spirit of the mouth, and destroyed by the brightness of the coming of our Lord.

He then proceeded to say that he should show there were some insurmountable obstacles in the way of our Lord's coming so soon, viz. "The return of the Jews to the land of Palestine;" "The temple rebuilt; and a glorious state of ease and prosperity of the church, of at least 1000 years." These events must transpire before, with any degree of consistency with the promises of God, (to the Jews, and the Christian Church,) Christ could actually come. While reflecting on these obstacles so utterly ruinous to our blessed anticipation of a speedy coming of our Lord and Savior, I was led to weigh these promises (for a moment in my own mind) of God to his covenant people, and church, and my own mind was rid of a great burthen, while reflecting on the nature of those promises, and time of their fulfilment, as shadowed forth in Ezekiel xxxvii. also Isaiah lix. 20, 21. Rom. xi. 12, 25. and a host of others of the same import. Here I was rid of one burthen. Then in regard to the temple, I could not possibly recollect any promises to that effect, save those already fulfilled, therefore I came to the conclusion the next

temple would be "a house not made with hands" in "a city having foundations," (the "New Jerusalem" in the "new heavens" and "new earth") which would come "down from God out of heaven." Then my mind was called to the Millennium. After *ruminating* on various portions of the word of God, such as found in Psalm ii. 8. 9. Isaiah lx. lxi. 11. lxxv. 17—25. lxxvi. 22—24. also Matt. xiii. 24. xxx. 36. 43. xxiv. 14. 37. xxv. 1—12. Luke i. 33. xii. 49—53. 2 Peter iii. 13. I came to the conclusion the Millennium would be in the new earth, rather than this accursed earth, in which disease, pain, sorrow and death reign predominant. This was indeed glorious. Having surmounted those insurmountable obstacles, to my own satisfaction, I was at liberty to follow the speaker through the remainder of his subject. During the remainder of the morning he was occupied in the objects and manner of Christ's coming, and finally came to the conclusion that when he did come, the world would be in a similar state to that before the flood, and closed by saying he should resume the subject in the afternoon. Accordingly on resuming the subject he called the attention of his audience to Daniel's vision, and announced as his text Dan. viii. 13. 14. In the course of some preliminary remarks, he again alluded to the restoration of the Jews in the following language. "If the Jews, God's covenant people, proved faithful, God has promised to restore them to the land of Canaan, where they are to rule over their enemies." I was not so much startled at this announcement, as at those in the morning; for I well recollected the promise made to Abraham was not to be fulfilled in an earthly inheritance, so says Paul, Heb. xi. 8. 9. 10. and furthermore in the 13 verse, he tells us he died in faith, having seen the fulfillment of the promise "far off" (i. e. in the resurrection from the dead) and then the promise will be fulfilled, and not to him only, but to all, who believe in Christ, as declared, Gall. iii. 29. iv. 28. And to such as were faithful to the end, I recollected of a promise in Rev. ii. 26. 27. He then proceeded to illustrate the visions of Daniel, 2d 7th and 8th chapters. In his application of the figures as symbols, there made use of, I felt highly edified, and agreed with him perfectly, even in the little horn, also in reckoning the 2300 days as years. But in the 17th and 19th verses of Daniel 8, he affirmed the end there spoken of did not mean the end of the world, as Mr. Miller contended, but the destruction of Papacy or the little horn of Daniel 7. Here he not only forgot the apostle's declaration, 2 Thess. 3—8, but also one of the most essential points in Daniel's vision, viz. Dan. vii. 9. 10. 11. 21. 22. I now began to wonder where his logical arguments, and profound conclusions would lead me; but soon found what I had heard was merely an introduction, to such arguments and conclusions, for he soon commenced the history of the 70 weeks, Dan. ix. 24—27, admitting the 70 weeks to be 490 years and so fulfilled, and the event in which was to cut off the Messiah, and commence with the 2300 days, at the end of which 2300 days *The Jews would return, The Temple be rebuilt, and the Millennium commence, Papacy be destroyed, &c.* He then went on to give the time to commence those two numbers, viz. At the decree to return and build Jerusalem, made by Cyrus. This was one step farther in Mathematical demonstration than I was prepared to go. I could not conceive in what way, (as the decree of Cyrus, was made 536 B. C.) the Messiah could be cut

off 46 years before his birth; or 79 years before he was actually crucified; and again, I could not see by what rule of interpretation I could apply 490 years to 579 years, both commencing at one point, and terminating at another. Also the 2300 years commencing at this decree would have ended, A. D. 1764, *When the Jews would have been restored, converted to Christianity, The Temple rebuilt, Papacy destroyed, and the Millennium commenced*, and I was not aware of any such events having transpired at that time. Here I was completely confounded. But soon after, another number or time was announced, viz. the return of the Captivity of the Jews. Now what captivity was intended I could not tell, but in order to view things in as favorable light as possible, I came to the conclusion it must be the return of the Jews and Ezra 457 B. C. if this was the case, the history of the 70 weeks would completely apply to the prophecy, and the 2300 days would close about A. D. 1843. But I was not permitted to rest on this point; for soon another time was mentioned in connection with other remarks; viz. take 453 from 2300, and this would give A. D. 1847, at which time the vision would close. This was founded on the supposition that our Savior was 37 when crucified. By this time I was perfectly amazed, but was dumb with astonishment, when I heard announced in conclusion, still another time as a period when all these events were to transpire, which was produced by adding 1260, yet the time set down by Daniel as the continuation of the little horn or papacy to 606 (the time when this little horn commenced its reign,) this would give a result of A. D. 1866. The meeting closed, and I left the house, satisfied, that the 70 weeks commenced at the decree to restore and build Jerusalem in the 7th year of the reign of Artaxerxes 457 B. C. and was fulfilled at the death of Christ. And that the 2300 years commenced at the same time, and will close about the A. D. 1843, when the sanctuary (church) will be cleansed (or justified,) and all the Israel of God will come "up out of their graves" and be "restored" to the New Jerusalem, (which cometh down from God out of heaven,) will be "saved with an everlasting salvation." The "man of sin" be finally destroyed. (The "little horn given to the burning flame.") And Christ's reign with his children forever even forever and ever, in the new earth. And under the conviction, of the fulfillment of the prophecies found in Isaiah xxix. 10—14. lv. 10—12. also Matt. xxiv. 37. 48. 2 Peter iii. 3. 4. 1 Thess. v. 3. Yours, &c.

The Light-Houses again.

ELDER J. V. HIMES—Dear Sir: On my journey to the South, as far as the south part of North Carolina, where we first commenced supplying Light-Houses with oil, was the first state where I sold Miller's lectures and his Life and Views last year. I have been disposing of them with the pamphlets and Clue to the Time, unto all the inhabitants until I reached Falkland Island in Long Island Sound. Here they were not able to buy, I made them a present therefore of books, for I was determined that the people should know about the Second Coming of Christ. I have given away two hundred Clues, distributed one hundred and fifty Tracts on religious subjects, and many on temperance. Most of the people whom I have supplied with Miller's Lectures, are much impressed with the subject, and I believe they will be the means of doing great good.

Since I have been absent I have enjoyed much of the presence of my heavenly Father, while holding meetings on board the schooner with my brothers: I have also held meetings on shore. O how good the Lord is! I find him the God of the sea as well as of the land. Yes, he will encircle me in the arms of his mercy while sailing upon the great deep, and will protect while sailing from place to place in my calling, and at last will bring me to my journey's end, the heavenly port of eternal rest, where no more storms will beat against my little Bark. There all will be fast and snugly moored in heaven's broad bay, there to rest in a never ending eternity. O blessed thought to be where the great Captain of my salvation is gone. I believe that he is "near at the door," and will soon come to be admired in all his saints; and to appoint unto them a kingdom. I believe in Miller's exposition of the prophecies, and have declared that doctrine wherever I have been and am still determined to do so. I wish that I was able, I would purchase many of brother Miller's works, and distribute them to those who were not able to purchase. O my brother, try to do all the good you can in spreading your religious books; there is but a small portion of the people in the southern states, that know about your books on the Second Coming of Christ. Cannot you send some to South Carolina and Georgia. O I wish it was in my power to do more; I want to do good, that is what I am placed here for, and I am determined that my days shall be filled up in doing good.

We are now bound to the state of Maine, and I suppose by this time Miller's lectures are very common among that people, therefore I believe I will not purchase any this trip.

JOSEPH HOWLAND.

New Bedford, June 29, 1842.

NOTE. Captain Howland must be supplied with oil. While the state supplies him with oil for the Light-Houses on the coast, for the benefit of the tempest-tossed mariner, the church must supply the light, that will guide safely to the port of heavenly rest. Eds.

Letter from M. R. Hopkins.

DEAR BROTHER HIMES:—As there is at present much excitement relative to the great subject advocated in your excellent paper, and as I have often listened to the quotation of a single text of Scripture, which our opponents are sure to remember, if they forget all others, I have concluded to offer a few suggestions, therefore, which you may publish if you think proper. The text is Matt. xxiv. 36. "But of that day and hour knoweth no man, &c." Universalists who for years past have contended much for the application of this entire chapter to the destruction of Jerusalem, are among the first to use it, when others advocate the doctrine of the Second Advent near; and present it too, as an unanswerable argument against knowing any thing of the time of the second coming of Christ and end of the world. They are not alone, however, in quoting it for the above purpose. I believe the truth is that the text does apply to the destruction of Jerusalem, and that it can in no wise consistently with the principles of language be applied to the Second Advent.

Two questions are asked the Savior, first, relating to the destruction of Jerusalem, and secondly, relating to the coming of Christ and the end of the world. He then proceeds to answer the questions in their order and character; having concluded them in those particulars, he proceeds, as I believe, to the time of each, and says:

But of *that* day and hour knoweth no man, &c. now a well known principle of our language is, that when two or more events are spoken of, the pronouns *this* and *these* refer to the *last* named, but *that* and *those* to the *first* named. Now then, of *that* day, not *this* day, knoweth no man, applying it evidently to the first named event in the destruction of Jerusalem.

BUT, (a disjunctive, not *and*, a copulative,) as it was in the days of Noah so *shall also* the coming of the Son of man be. Now then, of the day and hour when *one* event takes place no man knows, it being made a subject of prayer that it might not take place "in the winter, neither on the Sabbath days; but, as it was in the days of Noah, as it regards knowing time, this being the subject under consideration, so shall the *other* event be.

The question then arises, How was it in the days of Noah? I answer, time was known and even the day when the rain should commence. This appears, first, from Gen. vi. 3, in appointing to man "*one hundred and twenty years*" as his days, which could not be the length of human life, men living even after the flood, several hundred years. Gen. xi. 16, 17, but it must be used to denote the space between that time and the general destruction, or flood. It appears secondly, from Gen. vii. 4, "For yet *seven days* and I will cause it to rain." &c. It shall be so in the coming of the Son of man. But did *all* know? I think that Matt. xxiv. 38, leads us to understand that of all who were taken away or destroyed not *one* knew, until destruction came suddenly upon them, and so *also* will the coming of the Son of man be. 1 Thes. v. 3.

But ye brethren are *not* in darkness, that that day should overtake you as a thief. 1 Thes. v. 4. The wicked shall do wickedly and none of them shall understand, but the wise *shall* understand what was sealed up *till* the time of the end, which now is. Whether we or our enemies are right in illustrating the last part of Dan. xi. those events taking place at the time of the end Dan. xi. 40, we applying it to Napoleon who has now been dead more than twenty years, and they applying it to Antiochus Epiphanes who has been dead 2009 years, let every one look well to the WORD OF SALVATION. More hereafter. M. R. HOPKINS.

Berwick, July 8, 1842.

Second Advent Doctrine in New England Conference.

BELOVED BRETHREN:—I came to this place in hopes that I should meet brother Collins, and that we should be able to make an impression during this session of the N. E. Conference of Methodist ministers now to be held in this town, but brother C. is not here, and has not lectured here, and I know not that there is *one* brother in this Conference who will stand up with me, and boldly advocate the doctrine that Christ will come in 1843! Though a few profess they expect the event in "*our day*" perhaps they escape some odium by not fixing on some year that brother Miller does. Indeed "*Millerism*" is a monster on the floor of Conference, so much so, that it seemed to be made almost a test of admission into Conference. Before the brethren (eligible to orders) were elected, they were severally asked "Have you embraced Millerism? Do you believe Miller's doctrine?" All but one swallowed the gag without hesitation; he having had a little experience in this gagging process, evaded by saying "I believe many things that Mr. Miller does,

sir" and called on the elder to specify, but as the elder had not informed himself very much touching Mr. M's belief he found it very convenient to hold his peace. Be assured, my brother, I am not surprised at this opposition to a doctrine which strikes at the root of sectarianism, pride, and the love of the world. The doctrine of Christ's coming to judge the world *never will be popular!* be it so, I glory in the cross. I feel wholly given up to the work of publishing the Midnight Cry. I know that strong opposition awaits me, but I have counted the cost, and sought from the great Head of the church to know my duty, and feel that I can rely upon Divine Providence whose child I am emphatically—I have no doubt of my duty, and shall do all I can to interest my brethren. It is a great trial to see the church of my choice take such ground. "But blindness in part hath happened to Israel." But what grieves me more is to see my brethren who have professed faith in the coming of Christ near, waver in the hour of trial. But once "*they all forsook him and fled.*" True, our brethren have had something of an ordeal, and I am sorry to say they quail. But bless the Lord it does not shake my faith. Believing that Daniel (with *all* the dead in Christ) will stand in his lot at the end of the 1335 days from the fall of pagan rites. S. PALMER

Springfield, July 5, 1742.

SIGNS OF THE TIMES.

BOSTON, JULY 20, 1842.

Editorial Correspondence.

DEAR BROTHER PEYTON—In the absence of both the editors you will permit me to address you a few words relating to my labors in Maine.

Agreeable to appointment, I spent the last Sabbath in Portland, with the church in Temple St. This church which is under the pastoral care of Elder E. S. Brown, is in a happy and prosperous state. Many of them are believers in the coming of the Lord nigh at hand. I gave three discourses—one on the ascension of Christ, and two, on his descent in like manner, (personally) as he ascended. From the profound attention of the people, and the solemnity which pervaded the congregation, I can but hope some good was done.

At 5 o'clock, I addressed the Second Advent brethren at Bethoven Hall. A goodly number were in attendance. They meet with some conflicts, but still they are strong in the Lord, nothing discouraged.

Monday eve. I gave a lecture in the Methodist Chapel at Sacarappe, six miles from Portland. We had good attention, and a full audience. They evinced the greatest interest to hear more on the subject. I can but hope that some good lecturer will visit them soon.

On Tuesday, I came to this place. Bro. Atkins had arrived, and commenced the Conference. We have now been in session two days. We have a good collection of people, and the evening lectures are crowded. We see signs of good, and think God will crown our labors with success. More next week. Yours, J. V. HIMES.

Bangor, July 14, 1842.

Conference and Campmeeting at Concord N. H. This meeting will commence July 27th, 1842, at 5 o'clock P. M. When the great Tabernacle, in which it is to be held, will be dedicated to the

service of the living God. It will be pitched in the rear of the State House, on a beautiful eminence. The tent will be seated, and every convenience practicable will be afforded to citizens and strangers, who are disposed to attend. Several small tents will be raised by the friends of the meeting, who will encamp on the ground. Brethren who have tents will do well to bring them on the ground by the 26th, that they may be in readiness for worship on the 27th. Provision can be obtained from town (a quarter of a mile distant,) or at the provision tent. The ground has been secured, and no tents or beer shops by strangers will be permitted on the ground. The meeting will continue till the first of August.

The object of this meeting is, to quicken and prepare the church for the coming of the Bridegroom—to awaken and convert sinners. To this end we can permit no controversy. All who love God and desire to love and glorify him, and are looking for the speedy personal coming of the great Messiah, are invited to participate in the meeting.

E. HALE, JR.

T. COLE.

H. PLUMMER,

A. HALE.

J. V. HIMES.

Committee.

CONGRESS is a house divided against itself, a triangular or tri-party government, without harmony or strength. The sooner they adjourn the better.

Arguments of some of our opponents.

You are a parcel of mad fanatical fools—and instead of pursuing an honest pursuit are gullying the people with your skeptical rascality—go to work you sanctimonious rascals and quit printing such stuff. BOB SHORT.

The above article is a specimen of many that we have received, and was sent all the way from Georgia. Ed.

Letters

Received up to July 16th, 1842. From P. M. Westford, Mass., Cambridge, Vt., Fort Ann, N. Y., Colchester, Vt., Holmes Hole, Mass., Carrol, N. H., Salem, Mass., Wilbraham, Mass., Gifford Village, N. H., Berlin, Ct., Lynchburg, Va., New Market, N. H., Centre Barnstead, N. H., Jamestown, Ohio, Hartford, Ct., Newark, N. J., Thos. F. Barry, M. R. Hopkins, John Andrews, Clementina A. Parker, Henry C. Davis, James M. Phillips, J. S. Bussill, D. Burgess, George P. Master, John Wood, John P. Wright, Augustus Beach, Thos. M. Preble, Levi E. Lincoln, Christy Sine, Elam Burnham, Thomas M. Preble, Leonard Lewis.

Books Sent.

One bundle to David C. Blood, Mason Village, N. H.—One to Henry C. Davis, Fall River, Steep Rock—One bundle to Rev. M. R. Hopkins, via, Dover, and Alfred Standish Me.—One bundle to Calvin French, Albany, N. Y.—One bundle to Joseph Bates, Fairhaven, Mass. by Hatch Express—One box to Rodolpho Parker, Philadelphia, Pa. by schooner Wm. Wilson—One bundle to Ezra S. Walker, Palmer Depot.—

Lost by Misarrriage.

A trunk from camp-meeting depot, on the last day of the meeting—a three foot wooden trunk, very dark color, with the letters J. S. on the top with paint. If any of the brethren or friends should know or hear of such a trunk, and will take pains to forward it to Gibbs & Conant, at the Lowell depot, they shall be suitably rewarded. TIMOTHY COLE.

NOTICE. The friends who subscribed at the East-Kingston camp-meeting for making the large tent, are requested to hand in their subscriptions to the undersigned brethren by the 26th inst. as the tent is to be paid for at the dedication.

HENRY PLUMMER, Haverhill, Ms.

TIMOTHY COLE, Lowell, Ms.

J. V. HIMES, Boston.

THOS. F. BARRY, Portsmouth, N. H.

DEA. JOHN PEARSON, Portland, Me.

THOS. M. PREBLE, Nashua, N. H.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.---No. 17.

Boston, Wednesday, July 27, 1842.

Whole No. 65.

Faith.

It is almost a hopeless task to endeavor to convince a man against his will. Doubt, skepticism, and disbelief are powerful barriers against the progress of truth. The most cogent reasoning, and the most logical deductions, will alike fail of penetrating the heart that is shielded by prepossession, cold and soul-destroying skepticism, or opposition of heart to the truth. If a man is determined that he will not see, it is utterly impossible to convince him. The man who willfully shrouds his heart in unbelief, effectually secures it from a conviction of the truth; and do what you will, make use of the most incontrovertible arguments, and he will be still of the same opinion.

The apostle informs us that "faith is the substance of things hoped for, the evidence of things not seen." If that is a correct definition of faith; if it is the substance of things *hoped for*, it follows that no faith can be exercised respecting those things to which our hearts are opposed: and when we see the opposition of the human heart to the doctrine of Christ's Second Advent near, we need not wonder that so few are willing to embrace it. All mankind hope to be saved in some way or other; but few wish to be saved so soon; therefore the number of those who would have faith in Christ's immediate coming must necessarily be very small, compared with those who have faith in their respective schemes of salvation. And as most of those schemes either entirely dispense with the coming of Christ at all, or else defer his coming to a remote period, therefore the doctrine of his immediate coming conflicts with the prejudices and preconceived opinions of those who advocate these respective schemes; as well as with the carnal inclinations and wishes of the unregenerate heart. Again, most individuals on arriving at mature age are loath to believe that any views which they may entertain are erroneous, and therefore, tenaciously adhere to them, although the evidence of their error, to an unprejudiced mind, would be conclusive and overwhelming. In proof of this we have only to observe the zeal and energy which every party and every sect, either christian or pagan, manifest in the support of their own peculiar theories; and which are directly at variance with each other.

The small number of those who are "looking for the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ," compared with the number of professed christians, is considered by many a conclusive refutation of his immediate coming. If majorities are to decide the truth of a doctrine, the Bible would not escape unscathed, and paganism would triumph; but we have already given some of the causes which influence the opinions of men, and we might add which govern their opinions; and it is, therefore, just no argument at all; and is unworthy of being advanced by a professed disciple of Christ. The same causes which effected the rejection of our Saviour by the unbelieving Jews, are equally

potent now; and are still attended with similar results. We often wonder that man when in paradise should sin and fall, but do not reflect that had we been in his place, we might have sinned past the hope of redemption. And we are more surprised that all the signs and wonders and miracles attendant upon the first advent of Christ should have failed to convince the most skeptical. He spake as never man spake, and set at defiance the laws of nature; yet the Jews could find some excuse for not acknowledging his divine mission. They would ask, Is not this Joseph's son? or alledge that he cast out devils by Beelzebub the prince of devils, and thus for every act of his life the devil furnished a salvo for their soul, and they lived on in unbelief. Every sign that was to denote his coming was fulfilled to the very letter. He came at the precise time predicted: one preceded him crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: he was born of a virgin; in Bethlehem of Judea; was called out of Egypt; in Rama was there a voice heard—Rachel weeping for her children and would not be comforted because they are not: he was called a Nazarine; was a man of sorrows and acquainted with grief; was led as a lamb to the slaughter; was betrayed for thirty pieces of silver; they gave him vinegar to drink; he was numbered with the transgressors; they parted his raiment among them and for his vesture did they cast lots; not a bone of him was broken; they looked on him whom they pierced; he had his grave with the wicked and with the rich in his death; his body did not see corruption; and he arose the third day and ascended into heaven. Thus every minute prediction was fulfilled in all its minutia, to the very letter; and yet we read they believed not on him though he had done so many miracles before them, "that the saying of Esaias the prophet might be fulfilled which he spake, 'Lord, who hath believed our report?' and to whom hath the arm of the Lord been revealed?" "Therefore they could not believe because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." It seems the Jews saw in these fulfillments no proofs of his Messiahship; but had they interpreted the Bible *literally*, it would seem as though there was hardly any room for them to doubt. We, therefore, must conclude that they indulged in figurative illustrations, and expected in the fulfillment of the various predictions, sometimes a great deal more, and sometimes less than the text would warrant; that they were wise above what was written, and depended more upon their own wisdom, than upon a thus saith the Lord; but the result proved to be as real as though they had believed.

Unbelief may therefore be no security at the present day; and the expectations of the figurative interpreters may be now disappointed. If prophecy was fulfilled literally then, we

have no assurance that it will not be literally fulfilled now; nor does revelation justify us in believing that the principles of interpretation have at all changed; and those who adopt a new standard are presumptuous in so doing. The words of Esaias may be as true now as then, "By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." Matt. 13: 14, 15.

The signs that were to denote our Saviour's return have all been shown to accord with the present times; the termination of the prophetic periods and the fulfillment of all the prophecies which were to precede the resurrection have also been exhibited; and yet it may be said, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" Why is this so? Why will not the church at least *examine* this all-important question, and not reject it unheard? It may be in order to fulfill the sayings of Christ; "Nevertheless when I come shall I find faith on the earth?" "The love of many shall wax cold." "But and if that evil servant shall say in his heart, My Lord delayeth his coming, &c., the lord of that servant shall come in a day that he is not aware of and shall cut him assunder." "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." "While the Bridegroom tarried they all slumbered and slept." And also to fulfill the sayings of the apostles; "That day shall come as a thief in the night and as a snare upon all the inhabitants of the earth." "There shall be mockers in the last days saying where is the promise of his coming?" and "when they cry peace and safety, then sudden destruction cometh." We see that there must be this unbelief in the last days, so that the rejection of these truths by the church and the world is as much a sign of those days as was the unbelief of the Jews a sign of Christ's first coming; and therefore, instead of being an argument against it, is a strong argument for it.

From the tenacity with which men adhere to their own opinions, as exhibited above, we argue that no man can be convinced of a matter of faith, until he is first willing to be convinced of the truth. All confess their willingness to receive the truth, but the anxiety they manifest to sustain their own opinions, the stress they lay upon every shadow of an argument which can be tortured in support of their own theories, and the little importance they attach to any argument which bears against them; shows that they are more anxious to prove their own side true, than they are to receive the truth,—fall where it may. If therefore a person is

unwilling our Saviour should return now, it will be impossible to convince him; and he must go out of the world in that state of mind; unless God himself shall interpose his Almighty arm, and pluck him as a brand from the burning: mere human efforts will be of no avail. Faith will only follow a willing mind; and those who examine this question, unreconciled to the event, need not wonder that it is to them a sealed book. They ought to tremble lest God should swear in his wrath, "They shall not enter into his rest."

Taking into consideration the predictions of the Bible and the natural heart of man, instead of being surprised at the indifference and coldness with which this subject is treated; we ought to feel that it is just as we had reason to expect, and to bless God that so many are enabled to UNDERSTAND. B.

An Important Letter.

ABOVE ALL THINGS, KNOW THE TRUTH: EXAMINE FIRST; JUDGE AFTERWARDS.

"The end of all things is at hand:—at the time appointed the end shall be."—[The Word of God.]

MY DEAR FRIEND:—Are you aware that you are living during the very last days of the time allotted by God himself to the present state of this world's existence?—during the last days of the forbearance of God towards a wicked world?—during the closing scenes of man's probation?—when all prophecy is fulfilled—when every event which God himself foretold by the mouth of all his holy prophets is filled up, completed, save the last, the VERY LAST; namely, the sounding of the seventh and last trumpet, which will usher in the great jubilee of God's redeemed people, and the day of wrath to them who know him not? This is "the year of recompense, (for his saints,) and the day of vengeance of our God" (upon his enemies): at which trumpet's voice, all things that can be shaken shall be removed. Heb. xii. 27. For the earth shall "reel like a drunkard, and be removed like a cottage." Isa. xxiv. 20—and the "dead-in-Christ" shall rise and put on immortality, and rise to meet him in the air; for then he will be "revealed from heaven," or "appear in the heavens in power and great glory, with all his holy angels with him," taking vengeance on them who have not obeyed his gospel; namely, salvation in this day of his power, by faith in his atonement who died and rose again that he might be made wisdom, righteousness and sanctification, to all who should believe on him, that they might be fitted for, and so accepted in this "day of redemption," Rom. viii.—whom he will then receive to himself, and so be glorified in all them that have so believed on him—who are called significantly "the wheat," which he will gather into his "garner," and burn up the "chaff," or the wicked, with unquenchable fire. For "at his appearing and his kingdom," he shall "execute" "judgment upon the quick and the dead;" Tim. iii. 1—for unto him the Father hath committed the execution of all judgment. John v. Ah! in this day of his power, which, according to his word, is even now dawning, who shall be able to stand? Yea, "who shall stand when he appeareth?" Mal. iii. 2. "For, behold, that day shall burn as an oven; and all the proud, and all that do wickedly, shall be as stubble, and that day shall burn them up, root and branch, saith the Lord of Hosts." Mal. iv. 1. Aye, the "flesh" of his enemies "shall consume away while they stand upon their feet, and their

eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Zach. xiv. 12. Then he will overthrow the thrones of all kingdoms, and will destroy the strength of ALL the kingdoms of the wicked. Haggai ii. 22. (For then the kingdoms of this world will have become the kingdoms of Him, and he shall reign with his glorified saints for ever and ever.) Rev. xii. 10. Yes, in that day he will assuredly rise up to the prey: for it is His "determination to gather the nations to pour upon them His fierce anger: for all the earth shall be devoured in the fire of His jealousy." Zeph. iii. 8. Then He will "drive asunder the nations." Habakkuk iii. 6. Then, also, shall the mountains quake at Him, and the hills melt, and the earth be burnt at his presence; yea, the world and all that dwell therein." Nahum i. Ah, sir, "who can stand before His indignation?" who can abide the fierceness of His anger? when "he shall come down and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire." Micah i. 3-4. Then He shall cause the "reward of" the wicked "to return upon their own head." Obadiah xv. For the Lord will then "roar from Zion," and send his destroying fire on all the nations of the earth, that they "perish." Amos i. And the Lord shall utter his words before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great, and very terrible: and who can abide it?" Joel ii. 11. Then for the wickedness of the land it shall mourn, and every one that dwelleth therein shall languish, &c. Hosea iv. 1, 2, 3. For the Ancient of Days shall sit: His throne THE FIERY FLAME; His wheels burning fire; a FIERY stream issuing from before him: and there was given the Son of Man dominion and glory, and a kingdom, that all people, nations and languages, should serve him, &c. Dan. vii. (But the king commanded to bring those subjects that would not have him to reign over them, and slay them before him.) "Thus saith the Lord God, behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched; and all faces from the north to the south shall be burned therein: and all flesh shall see that I the Lord have kindled it; it shall not be quenched. Ezek. xx. 47. Yes, "the slain of the Lord shall be from one end of the earth to the other end of the earth; they shall not be lamented nor buried; they shall be dung upon the ground. Jer. xxv. 33. (For thus saith the Lord to those who wait upon him, his saints; "they," the wicked, "shall be ashes under the soles of your feet" in that day.) Mal. iv. "The wicked shall be as burnings of lime; as thorns cut up shall they be burned in the fire. Isa. xxxiii. 12. Then all the wicked upon earth shall wring out and drink the dregs of the cup of the Lord's vengeance. Psalm lxxv. 8. Yea, ALL the prophets, as many as have spoken, have likewise foretold of these days. Acts iii. 24. ALL after the same sort.

Are you aware, my dear friend, I ask, that you are living in the very days when, according to that word which cannot be gainsayed, having through all ages PROVED itself to be the word of Truth by the exactness of its foreknowledge, its power to them that believe, and by its minutely literal fulfilment of all its predictions, as the times have been completed—proving it, beyond the power of all controversy, to be the word of

God, that you are living in the *very days* when, according to that word, all these things shall be finished? when that everlasting kingdom of God shall be set up in the new heavens and earth, which shall destroy all others; which the Ancient of Days, God the Father, will give to Christ and his saints when the seventh trumpet shall sound, and who shall reign for ever and ever? (Dan vii.—Rev. xi.) The sixth trumpet having ceased to sound, and all creation, save unbelieving men, in deepest awe and solemn dread, only now await that trumpet's blast which shall wake the dead in Christ, and bring to view the long-awaited hope of Israel as the lion, the tribe of Judah, to destroy all who have not obeyed his words, and to deliver his people from the bondage of the grave, and clothe them with immortality? Are you aware that you are living in the very days when this last, very last link of the long chain of prophecy shall be completed? And he who is filthy shall be filthy still, and he who is righteous shall be righteous still?

Do you answer, "No, you are not aware of it," and "that you will not believe that any man can know?" adding, that you are not to be alarmed or deceived by such *fanatical alarm*! My dear friend, in deep solemnity of thought, in near view of these things, I assure you, I would be the last person in the world to attempt to deceive you by any thing incapable of proof; and that I have not any faith in man, nor any confidence in the foreknowledge of any frail mortal like myself, all which pretensions are fanatical, and the end proves them to have been visionary and deceptive; nor can you be more skeptical as to the truth of these things than I was when first my attention was called to the subject, amounting to conclusion that it was all nonsense; nor can you be more cautious against being deceived. I saw and felt the vast importance to me of these things, if true, as preached and published by Miller and others, against whom all the world, and professing Christians too, spake all manner of evil, that I resolved not to remain in error if I could find the truth. And while I strenuously resolved not to be deceived, I was deeply conscious, that to remain in darkness in the matter, in a state of uncertainty whether I was right or wrong, in truth or error, was fraught with great danger and perplexity. I found that Miller and others assayed to prove from the Bible that the second advent of our Lord Jesus, with all its concomitants, would be in the year 1843. ("But, in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God," [i. e., the offer of salvation by faith in His Son,] should be finished, and that the voice of the sixth trumpet ended in the month of August, 1840.) All the clergy, who had courage to name the subject, preached that the "*Miller doctrine*," though founded on the Bible, was all "*moonshine*." They of course professed to stand up for the defence of the same Bible, and also said their opposition was for the "glory of God." Isa. lvi. 5. Now, I was aware that neither of these parties could of themselves, as mere men, know any more respecting what was in the future, than myself; and that "the wisdom of man was foolishness with God." 1 Cor. i. As men, therefore, I had no confidence in the pretensions of either party, but I wished to know the truth.

In this case the natural enquiry was, What should decide? I found that Peter the apostle refers us to a competent witness in these matters, even as he acknowledges more sure than his own testimony of what his eyes had seen.

2 Epistle i. 19. 20. 21. We have also a MORE sure word of prophecy; whereunto we do well to take heed as unto a *light* that shineth in a *dark* place, until the day (of Christ's everlasting kingdom) dawn, and the daystar arise in your hearts;

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not of old time by the will of (frail) man; but holy men of God spake as they were moved by the Holy Ghost.

Having thus found the rule, the character for truthfulness of which I found upon examination, to be fully proved by its own nature, and also fully sustained even by profane history; in deep humility of soul and fervent prayer to God for the guidance of his spirit, I applied myself to the examination of Miller's proofs of the doctrine and I soon found that I was uniformly supported by that word which cannot err. I found that the proofs were absolutely irrefragable; having the support of the whole scriptures in the most wonderful harmony; that the whole of the prophecies will be completed in 1843. When every eye shall see the Son of God. The king in Zion, "come again" (Acts i. 2) "be revealed from heaven in flaming fire taking vengeance on them that know not God, and have not obeyed the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, and also to be glorified in his saints; to be admired in all them that have believed in that day." 2 Thess. i. Here was a doctrine supported by the whole tenor of the scripture, "the sure word of prophecy"—which in its own emphatic language I found to be in reality a "light shining in a dark place," of which I was not more aware previously (April 1841) than if God had never revealed his designs to his church, although I had been brought up in the boasted blaze of gospel light, and had for some years professed the faith. Why? Because in the first place I, in common with all professing Christians, had got into the way of taking our holy religion on trust without examining our Bibles, and, secondly, because we have got into the first advent fashion too, of placing confidence in a popular ministry, which, to tell the truth, for the sake of pleasing the worldly taste of their congregations, compromise the plain truths of the Bible, and preach the popular philosophy of the day; cunningly devised fables, which have no countenance in the Bible; (for one instance, I may name the doctrine of the millennium previous to the second advent and the resurrection,) traditions of men which engender only darkness and blind the eye of Faith; until they have in literal fact become "blind leaders of the blind;" and like their types, the Pharisees of the first advent, have no faith in the prophecies fulfilling in their own day; by which unbelief they filled up their iniquity, and destruction came upon them "with a flood" (Dan. ix. 26.) and with wonderful harmony their antitype are scoffing, and walking after their own (wills) lusts, saying "where is the promise of his coming," &c. 2 Pet. iii. 4. and crying "Peace and safety" to their hearers; not knowing that when they shall cry "*Peace and safety*" "THEN, SUDDEN destruction cometh as travail upon a woman with child and they shall not escape." 1 Thess. v. 3. But, sir, the scripture must be fulfilled even in this; not one jot or tittle can be broken. Go to the clergy, tell them of this doctrine; the proofs from scripture and history by

which it is sustained; the soundness of the arguments used in its support; the importance of its, apparently, at least, irrefutable conclusions; and what do they say? The first will throw off the mask, and in full unblushing infidelity exclaim; "*The prophecies can't be understood*" [fact] and jeer your credulity if you suppose they may. The second when you inquire what these things mean, will exclaim "I am under no obligation to tell you" [fact] but still continues to "scoff" and cry "*peace and safety*." Another, when he is asked "If these things should take place as preached by this doctrine, would you then acknowledge that the prophecies could be understood?" answer, "NO!" Another, when he is enquired of whether these things are so, says "I don't know," and when requested to search, answers "I feel after something of greater importance" [fact]!! Another, more honest and candid, when he (having read some lectures embodying the doctrine at the request of his church) is asked his opinion, declares at once "*No man on earth can disprove it*,"!! but still goes on preaching Peace and safety. My limits will not allow a lengthened list (which might be given) of characters as we find them among the antitype of the first advent scribes and pharisees. But these are the characters of the clergy to whom we have been looking for guidance. These are the men in whose learning we have been reposing in fancied security until the great day had well nigh come upon us unawares. And but for some few friends of the "Bridegroom" who are by the *learned clergy* condemned for their "*ignorance*," but who account the light of God's Truth preferable to the darkness of their man-made wisdom, and the shame and contumely for Christ's sake, which they have to endure, greater glory than all the honors of this perishing world; many thousands might still have been slumbering on without faith, who are now lifting up their heads and rejoicing in hope that their redemption will appear in a very short time; knowing that he is near even at the doors; and who are all deeply anxious to arouse their fellowmen from their slumbers, that they also may examine their Bibles in reference to this "*present truth*," and get oil in their vessels, i. e. faith in their hearts that they may be prepared to enter in with the Bridegroom to the Marriage supper when he appears.

My Dear Friend, in conclusion, if you have hitherto been slumbering, I invoke you with an earnestness proportioned to the importance of the subject and the shortness of the time, that you be no longer *deceived*; give your heart up *wholly* to him who hath given himself for your ransom: examine his word faithfully; pray earnestly for his Spirit to guide you into the TRUTH, and that you be filled with the knowledge of his will in all wisdom, that you may believe with the understanding.

The importance of the subject, sir, forms my only apology for intruding these hurried and imperfect remarks upon your notice. My only object is to induce you to lay aside all preconceived opinions in these matters if you have any, and casting away all confidence in an arm of flesh, or man-made wisdom give the word of God and authentic history (when that is needed) in reference to this subject, that candid, intelligent, earnest and devout examination which its importance demands of you. "Be not deceived; God is not mocked."

There are numerous publications which are published as cheaply and circulated as freely as the means and zeal of the friends will permit, all

affording most useful information respecting the final fulfilment of all prophetic periods in 1843, and the consequent second advent of our blessed Lord in that year, which you may obtain at No. 14 Devonshire street, Boston, The office of the Signs of the Times, which paper (weekly) I would advise you to take. Fear not to apply: if you are really too poor to buy, the friends will supply you gratis as far as their means will allow.

Then, sir, with the most fervent prayer that both you and I be found acceptable to God at the appearing of his Son the second time without a sin offering unto the salvation of his people, I conclude as I began. Above all things know the truth; Examine first, Judge afterwards.

J. W.

MORMON VIEWS OF BAPTISM.—A Mormon preacher was present at the discussion of the subject of Baptism, in the Newark Convention. At the close of it, he requested liberty, and was allowed, to give his sentiments on the subject. The following is a specimen of his reasoning. "Paul planted and Apollos watered. Plants will not grow unless they are watered; so men must be watered in order to be saved. This matter may well be compared to the working of a steam engine. The engine will not work without *steam*, so men cannot be saved without the Holy Ghost. But steam cannot be had without *water*; so men cannot get the Holy Ghost without baptism!" The preacher was a little disconcerted on being referred to Acts x. 44—48, where it appears that the Holy Ghost was given to the Gentiles *before they were baptized*.

PUSEYISM.—The theological world is just now somewhat agitated by what is called *Puseyism*.—Dr. Pusey, of Oxford College, England, is at the head of what is called the High Church party, and the Oxford Society have issued a large number of tracts, which are charged by other Protestants, very generally, as leaning towards Romanism. Indeed there are some cases cited of going over to the Roman Church. Professor Powell, of Oxford, is said to have recently published a "Protestant's Warning," in which he says attempts have recently been made by professed Protestant Churchmen to introduce auricular confession, i. e. the Roman system of private confession to the priests.

THE SEASON is said to have been favorable to vegetation generally, promising abundance of fruit, hay and grain.

AGE OF THE REIGNING SOVEREIGNS OF EUROPE.—King of Sweden, 78 years; the Pope 76; King of Hanover, 70; King of the French, 68; of Wurtemberg, 60; of Bavaria, 55; of Denmark, 55; of Belgium, 55; of Sardinia, 53; of Holland, 49; Emperor of Austria, 48; King of Prussia, 48; Emperor of Russia, 45; King of Saxony, 41; of the two Sicilies, 32; of the Greeks, 26; Queen of Portugal, 23; of England, 22; the Sultan, 18; Queen of Spain, 11 years.

It is remarkable that almost all the thrones of Europe have had their sovereigns renewed since 1830; out of 20 there have been 15. The King of Sweden, the senior of them all, dates from the year 1810; the King of Bavaria, 1825; Emperor of Russia, 1826; and Queen of Portugal, 1826.

THE SIGNS OF THE TIMES.

BOSTON, JULY 27, 1842.

Editorial Correspondence, No. II.

DEAR BROTHER PEYTON:—Our Conference and lectures in this city closed on Sabbath evening the 18th inst.

We have had a very successful and interesting Conference. A large number of ministers of different denominations, (particularly from the neighboring towns) were in attendance, who took a deep interest in the proceedings. Many professed to receive light, especially on the time of Christ's Advent, and came out boldly, and avowed it, assuring us that they should return to their flocks and proclaim it.

A goodly number of brethren and sisters, also, came out from the temporal millennium, and return of the Jews, and embraced the doctrine of the advent at hand.

The meetings were very solemn, and we trust that good will result to all classes. But as the secretary will give an account of the meeting, I refer to his report for further particulars.

VISIT TO THE WHARF—SERMON TO THE SAILORS.

In the time of our meeting, there were a large number of vessels in port which are engaged in the lumber trade. These vessels belong to almost all parts of the country, and will soon go out to all parts of the country on our coast, and to Europe. A number of the brethren being furnished with several thousand papers and tracts, on the subject of Christ's Second Coming, visited every vessel, and supplied them. They were received with the greatest readiness, with the assurance that they would read and circulate. By invitation, we gave a discourse Sunday morning, at 5 o'clock, on the deck of the schooner *Martha Wood*, from the second and seventh chapter of Daniel. I never preached to a more attentive audience. May God bless the sailors, and help them to keep their reckoning right, and be prepared to enter safely into the port of eternal rest.

VISIT TO THE THEOLOGICAL SCHOOL.

By invitation we visited the institution, and spent a couple of hours with the students, in examining the second, seventh, and eighth chapters of Daniel. We were received with the greatest respect and kindness by Prof. Pond, and the students. They heard with candor a plain statement of our views on these chapters, both on the nature of the kingdom of God, and the time when it is to be set up. A number of questions were asked, which we answered as we understood the meaning of this great prophecy. I can but hope that good was done by this friendly interview. We have presented the following questions to Dr. Pond, which we hope will be answered in the "Signs of the Times."

"Have not the events which lie at the basis of Mr. Miller's theory, (which so far as it is peculiarly his consists of these two points, viz. that the time of the end of all things is revealed and that time is 1843,) taken place as he states and at the time he states?"

2. Are not the prophecies which he applies to these events rightly applied?

3. Are there any other portions of prophecy (not opinions) which when fairly considered, render Mr. Miller's views of the great subject inadmissible?"

As a general thing, the ministers in the city kept aloof from our meetings. But many of their people were in attendance, and will no doubt require of their pastors some light on the prophecies which relate to the coming of the Lord. The great question

is now before the public, and it cannot be evaded. It must be met.

It will be seen by the proceedings of the Conference, that a camp-meeting, and a series of other meetings are to be held in this vicinity in September next. The people are inquiring, and the calls for lectures are numerous from all parts of the state. We trust by means of the above named meetings laborers will be raised up to enter into the harvest.

Yours,

J. V. HIMES.

Bangor, July 19, 1842

Editorial Correspondence, No. VII.

DEAR BRO. HIMES.—From the pinnacle of the United States, the loftiest point of Mt. Washington, I sit down with all the land before me, and filled with emotions indescribable, to pen a few thoughts. Never before has my mind experienced any thing like the present idea of Omnipotence which rushes upon my soul. Where is the human being that can stand on this lofty peak, and gaze on the stupendous and magnificent scene, and not acknowledge there is a power supreme and self-existent? And if I say to myself, the pillars of earth are thus strong, and its foundations thus solid, what must that Word be which shall not fail, even when creation melts away?

It must be sure. Can I but believe it? I do believe; it must stand fast. If so, then in one year, the mountain of the Lord's house shall be established upon the top of the mountain and be exalted above the hills. And from this lofty point which overlooks the land, must the mighty midnight cry go forth; flowing forth east, west, north and south, until the whole land is flooded with light, and the sounds hall echo and re-echo from mountain top to mountain top; from hill to hill and from valley to valley. Yes, this mighty echo will go forth from hence this day that shall shake the Granite state, and roll on, east, south and westward until it shall reach the king of waters in the great valley, and crossing the swelling flood of the Mississippi it will still spread along the frontiers as far as man hasting to judgment shall be found. "For behold, upon the mountain the feet of him that bringeth good tidings, that publisheth peace." At my side is a noble soul, who yesterday before God and man pledged himself to the work, by the grace of God, to arouse New Hampshire to this mighty question; and he will do it—for it is like fire shut up in his bones;—and going forth in the spirit he now possesses the work must and will prevail. I allude to Bro. Simeon P. Cheney, who has for years past been a teacher of music in this state, by which means he has formed an extensive acquaintance and a commanding influence, which will all be brought to bear on this question. I feel almost as if standing on this eminence I could raise my voice so that it should shake the land from centre to circumference. But when I attempt it, it is the same poor weak worm still. But my hope is in God, and I believe he has nerved his own right arm for carrying forward this great work, and it will prevail. *It must, IT WILL PREVAIL.*

Yours,

J. LITCH.

Summit of Mt. Washington (White Mountains)

July 14, 1842. 9 o'clock, A. M.

Editorial Correspondence.—No. 8.

DEAR BRO. HIMES.—Having closed my lectures in Whitefield N. H. I left for this place, where I arrived yesterday. The result of the meeting at Whitefield was glorious, and little less interesting than the Canada campaign. I began Thursday the 7th and closed on Wednesday P. M. The people, in masses, young and old, turned to the Lord. The Sabbath I spent there, probably, not one fourth of the people present could get into the house. The movement is powerful all through this section of

country, and doors are open in every direction for Lectures. The fields are white unto the harvest; and he that reapeth receiveth wages and gathereth fruit unto eternal life. The preaching of God's naked truth is a mighty engine to the pulling down of the strong holds of satan. Sinners cannot stand before the demonstration the word of Jehovah affords of the coming of Christ in 1843. O what a dreadful and glorious thought! dreadful to the wicked, but glorious to the saints of God. I am more and more astonished and grieved at the conduct of many who profess to be christians and even christian ministers, in reference to this question. How can they remain indifferent to the great question? Is there no way to arouse and save them? I do exceedingly fear for them lest they shall fall under the stone when it falls and be ground to powder.

In this place I had the happiness to meet with Bro. Henry Frost, who is giving a series of lectures in the south part of the town, in the Methodist meeting house. We were together yesterday P. M. and to-day A. M. But tomorrow (Sabbath) he preaches at the Methodist and I at the Congregationalist house. Monday I expect to start for Gardiner, the seat of the Maine Methodist E. Conference. There has not been much said on the subject in this place, and it is hard starting any thing, I do not know what the end will be. J. L.

Newfield, Me. July 16, 1842.

Bangor Conference.

DEAR BROTHER PEYTON:—The afternoon I left your office to take the steamer for Bangor, I called at father T—s, where I witnessed a striking exhibition of one of the most remarkable signs of the times. Such scenes are abundant in the old world, but I had not heard of any of this character among us before. As I entered the house, I observed in the passage leading to the wash room, a stout athletic man eating by himself, and supposed he had been doing some joo for them about the house, and was taking his lunch as a bonus. But sister T. soon entered the dining room a good deal affected, and after the usual address, said to me, "Did you see that man?" O, yes. "Well, dont you think he says he cannot get any thing to do, and has had nothing to eat since yesterday, and has come in begging for something to eat." Is it possible? "And it is only a little while," she continued, "since a poor woman called, who said she had five little children at home; that she had nothing to eat, and they were so clamorous when she entered the house she could not endure it, and then appealing to my feelings as a mother, said she must have something for them." And these were only specimens of quite a catalogue in the same class. A good deal excited with emotion, she continued, "It makes me faint only to think of it. What are we coming to?" By the way, your views find no sympathy at father T—s. But you will ask, wherein is this a sign? Let me show you by the word and testimony, for we want no guess work in this business, Luke xvii. 28, 30. Likewise also as it was in the days of Lot. Even thus shall it be in the day when the Son of man is revealed. How was it in this respect in the days of Lot in Sodom? Behold this was the iniquity of Sodom, pride, fullness of bread and abundance of idleness was in her; neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good, Ez. xvi. 49, 50. Who could give a more exact and comprehensive description of our own times?

The first strong feature in this divine picture of Sodom is pride. Have we a match for it in our day? Alas! who does not shrink from the comparison? All feel it, all deplore it, and is it too much to say all indulge it? It is the inward life, and the outward manifestation in all our wonderful modern

achievements, in literature, science, philosophy, arts and religion; in diet, dress, buildings with all their appendages, and so called improvements. If the spirit of all the principal actors in the movements of the present age, could be impersonated and heard in a single individual, that individual would only act over the proud, boastful, blasphemous part of the ruler of old Babylon, when he looked out upon the splendid field of palaces and towers around him, and exclaimed, *Is not this great Babylon that I have builded?* And to this proud, God-forgetting world, is it soon to be spoken, *The kingdom is departed from thee!*

The second feature in the picture, is *fulness of bread*. How is it with us? In one of your city papers of yesterday, I saw among the items of news, this fact. "The surplus of wheat in Ohio this year, will be 14,000,000 bushels." This is but one state, what the amount in all the states would be, I have no means at hand of determining. It must be above all precedent.

The third trait, is *abundance of idleness*. We have it everywhere, in some cases, in spite of ourselves, and we would not include all who want employment among the idlers. But there is one well known fact, which furnishes the exact comparison between us and Sodom. The class of positive idlers in our day, has become so numerous and so interesting, that it has given rise to a new word by which to distinguish them. And every "loafer," whether he represents the "latest fashion," or what used to be the fashion, if not a sign, at least, furnishes proof of this abundance of idleness.

Happy would it be for us, if the remaining trait, *indifference to the wants of the poor and needy*, and which would prove us to be fitted for destruction, were found wanting.

I hope the cases of suffering among us are not numerous; but we know that in several of those nations with whom we sustain the most important relations, such is the murderous policy adopted in their commercial intercourse with us, that their population is starving by thousands, when we have at least, four fold more than we can possibly dispose of.

Here then is the original picture of Sodom, and the copy of that picture in ourselves, but who anticipates the catastrophe that awaits us!

THE PASSAGE TO BANGOR.

After supplying my own wants, I repaired to the boat; she was thronged with passengers, and their friends who had accompanied them, that the hour of separation might be delayed as long as possible, and the departure cheered by a kind "farewell;" and having "all aboard" we left the pier at 6 o'clock. She glided down the harbor in fine style; and having passed the objects of attraction it presents, as soon as the spirit of walking, which usually prevails among passengers about sunset, had subsided, I opened my budget and turned missionary among them. After all the odium which is cast upon the Second Advent cause, it is a rare thing, that our pamphlets are rejected. I found but one among the passengers, in this case, who declined receiving the offered sheets; but on the other hand I found them an introduction to several kind and intelligent friends. After conversing an hour or two with friends, inquirers, and cavilers, I retired to the cabin and appropriated to myself one of the ample stuffed hair-cloth sofas, and enjoyed quite a comfortable night. The usual hour brought us safely and pleasantly to Portland, where I had the pleasure of meeting brother Himes as soon as our boat came up to the pier. He took the boat in Boston on Saturday, and between the time of his arrival and Tuesday morning, had delivered five discourses in P. and vicinity, on the coming of Christ. The steam boat Express which continues the route from Portland to Bangor, was soon ready, and we transferred ourselves and baggage on board of her, and with express speed we were soon on our delightful voyage through the beautiful and romantic islands of Casco and Penobscot bays.

Our work, however, was not forgotten in the loveliness of the world around us. We were soon known as "Millerites," and then followed the short, earnest inquiries, or the more continued argumentative discussion which usually follows the introduction of the subject under such circumstances. The pas-

sengers generally treated us and our subject with much kindness and candor; and I judged the most of them to be professors of religion, with one or more ministers among them. But the manner of quoting the Word of God showed they understood as little of the connection and meaning of what they quoted, as if it had been spoken by parrots. One young man, a victim of the Neology of your city, remarked, that if it could be made to appear that the Bible taught that the end of all things is to come next year, he would renounce it at once. I talked plainly and seriously to him on the importance of bowing his will to the will of God, and of seeking a personal interest in Christ; to begin with prayer, and that in answer to prayer many things which appeared difficult would become plain. He told me that he did not pray, and that he was as much a Mahometan as a Christian. And yet how many are there who profess a very different regard for the Word of God, who treat it as he would do. They pervert or deny the plainest teachings of the Bible, rather than allow that it favors the views of Mr. Miller. Although we made several calls to leave and receive passengers, we arrived at Bangor in less than twenty-three hours from the time we left Boston.

For a wonder worthy of note, in the sagacity of this world's wisdom, our boat arrived at the wharf before the carriages made their appearance to convey the passengers to their stopping places, so we shouldered our light baggage and went in search of the friend with whom we were to take lodgings, and after a few inquiries soon found ourselves *quite at home*. The kindness of those friends, we shall not attempt to record. God will reward them in that day.

BANGOR SECOND ADVENT CONFERENCE.

We found one of the faithful and tried friends of the cause, Bro. Atkins, on the ground, who had conducted the meetings so far, which had been rather thinly attended. Indeed, there seemed less knowledge of the meeting in Bangor than in any part of the country around. The Vestry of the large Methodist Church, quite a commodious room, had been opened for our accommodation; but it was feared there would not be enough at meeting to fill it. However, the circulation of some one or two hundred handbills announcing the meeting produced quite a sensation. I doubt if our message has ever come to a people more truly as a *midnight cry* than it has to the people of Bangor. With a few exceptions there appeared to be as little thought on the Second Coming of Christ among them, as in any of the newly discovered cities of central America.

On account of a severe cold I did not attend meeting the first evening, and indeed, I was able to do scarcely any thing, in the way of talking, during the Conference, so that labor fell mostly on brothers Himes and Atkins.

Wednesday Morning the Conference was organized by choosing Bro. A. Bridges of Newport, Chairman, and the writer of this for Secretary. Fixed the hours of meeting as follows, viz: Prayer meeting at 9 A. M., Preaching at 10., Preaching at 2, and 7 1-2, P. M. Committees chosen and reports heard at the commencement of the hour for prayer meeting. Some fifty, or more, gave in their names as members of the Conference, most of whom were from towns more or less distant from Bangor, and a few from other states. Others gave in their names afterwards. The following members were appointed a committee to consider the state of the cause in this part of Maine, and to report a plan of operations; A. Hale, J. Hamilton, Y. Higgins, A. Bridges, J. W. Atkins, J. Daman, and S. H. Horne. Several communications were received inviting the appointment of Second Advent Conferences in the places from which they were sent, which were considered and reported on by the committee.

The vestry was so much crowded on Wednesday and Thursday evenings, that a committee was appointed on Friday morning to provide a more convenient place. The old Methodist church, now Freewill Baptist, being offered, that place was occupied the remainder of the time. This, however, was found to be quite too small, and on the Sabbath we found it impossible to convene the multitudes who thronged the house, though we had

thrown up an awning of sails from one side of the house, and fixed seats for several hundreds, a place having also been prepared in that side of the church for the speaker by removing one of the windows. Many of your readers may not be aware that Bangor is the seat of one of our theological schools. Several of the students and one or more of the faculty had attended the lectures; and on Saturday we received an invitation to meet them in one of their halls for a familiar Bible Class exercise upon the subject. My health was such as not to allow of attending, and Bros. Himes and Atkins went without me. They speak with the highest satisfaction of their reception, and the attention paid to their message. What the result will be eternity only can tell; but our earnest prayer has been, O that some such institution might be inspired to raise its voice to break the spell that is brooding over Zion. But God will do his work in his own way. The institution was supplied with one of our prophetic charts, and with the Second Advent books; most of the latter were also presented to Dr. Pond, who, I believe, is the head of the institution. Several of the students are favorable, if not fully converted to the '43 doctrine.

An invitation was also sent from the seamen to preach on the subject to them on some vessel selected for the purpose at 5 o'clock on Sabbath morning. Brother Himes officiated, and at the same time a number of brethren distributed our publications through the large fleet in port. I think much good may be expected from this effort. These vessels belong to almost every port on the coast, and visit a great many different ports during the season. May God make them successful missionaries of the truth to those places they may visit.

The Conference having closed Sabbath evening, we prepared to take the steamboat for Boston on Monday morning. We left Bangor at 5 A. M., and arrived at Portland about 3 1-2 P. M. Again we transferred our baggage to the Portland steamer, and spent the time till 7, the hour of leaving for Boston, among the friends of the cause in Portland.

As we had a great number of passengers on board I could not think of retiring, though quite unwell, without presenting the great question to their attention. So I gathered up the remaining sheets we had on board and set about the work of distribution. Most of the passengers were glad to receive them, many were anxious to inquire and converse on the subject; and one called upon me several times to give them a lecture; he probably acted for others as well as himself. I could not do this on account of my health, but found Bro. Himes, who, although a little sea-sick, took his chair into the saloon where he spent an hour or two in explaining it to all who wished to listen.

At the usual hour next morning we were in sight of your noble city, truly thankful to the kind Providence which had prospered us during our week's labor in the Second Advent cause in Maine.

I have not time to speak on the many points which crowd upon my mind in connection with this visit. God has been with us. In many facts which came to our knowledge his hand is especially visible. And from the character of the brethren who rallied around the cause,—devoted, energetic hardy men,—we have every thing to hope.

Affectionately yours,
A. HALE.
Ipswich, July 21, 1842.

The Signs of the Times.

While many readily admit that the predictions respecting the last days, are strikingly descriptive of the times in which we live; yet they are ready to inquire if they are not equally applicable to days which are past and gone. There is no doubt, that many of these predictions were partially descriptive of ages past; yet most of them, are alone applicable to these days; and there was never before a time, when they were all illustrative of the then existing state of things. We know that if any of them should fail in any one particular, these could not be the last days; and that we should have to wait for a period in which they all would be fulfilled. We therefore argue that

because they are all literally applicable to these times, and to no one preceding period of time, it is strong proof that these are the last days.

Our object at this time will be to point out some of the signs of the times, which have been applicable to no preceding period.

1. "When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," Thes. v. 3. The cry of peace and safety was once unknown. In former ages, the whole world believed in a future state of rewards and punishments. When Christianity became corrupt, the catholics promised peace and safety to all within her communion. Then infidelity arose, and denied any future state of being; and flattered itself that an eternal sleep would be the portion of all. The doctrine of universal salvation was next promulgated, and peace and safety promised to all, though they might sin against God all their days with a high hand and a stretched out arm. And now the church has united in the cry, by proclaiming 1000 years certain, and probably, 360,000 of unprecedented peace and prosperity in this world to all the inhabitants thereof. If it is true that when they cry peace and safety, then sudden destruction will come, it cannot be that that event will be delayed long, for now, all, both saint and sinner, priest and people, orthodox and heterodox, believer and infidel, are united in the cry in some form or other; and will not sudden destruction come upon them, so that they will not escape?

2. "There shall come in the last days scoffers, saying where is the promise of his coming?" 2 Pet. iii. 3, 4. In the days of the primitive church there was no doctrine which was more prominent than the Second Coming of Christ. It was a theme upon which they loved to dwell. It animated the hopes of the Christian, and aroused the fears of the sinner. Its spirit glows on every page of the writings of the apostles, was the hope of those who succeeded them in the gospel ministry, and till these last days was the continual expectation of the Christian world. But now how changed! we seldom hear a pointed and practical discourse upon this, from the sacred desk; and when it is barely alluded to, it is carried a great way off, or is interpreted to have reference to his coming when we die. The doctrine in its pristine purity is seldom preached; and all are ready to deny any promise of his immediate coming. A portion claim that his coming is past; and others deny that he ever will come. The apostle claimed that those scoffers were willingly ignorant; and that is strikingly true now; probably but very few who deny his immediate coming, have given any examination to this question. This sign was never literally fulfilled till now.

3. "But and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth," Matt. xxiv. 48-51.

In all ages since Christ, till the days of Daniel Whitby, the church have been expecting his immediate coming; and even considered that event as near, and that he would come quickly, without knowing how near that day

might be. Now all, not only say in their hearts but boldly proclaim, that his coming is to be delayed 1000 years if not 360,000; and not only the evil servants, but those whom we trust are wise, unite in the cry, "the end is not yet;" and we have great reason to fear that out of the abundance of their hearts their mouths speak. While all have been crying "my Lord delayeth his coming," many have begun to smite their fellow servants. Contentions have been bitter and fierce. Sect has been warring against sect, each striving to pull down the other; and contending about the smaller matters of the law. Ecclesiastical bodies have been rent in twain; and one part arrayed against the other, has excited the most violent controversy, they have even attempted to depose some from the sacred desk; and have gone to law before the unbelieving. They have mixed up the interest of the church, with the interest of the world; have eaten and drank with the drunken; and have joined fellowship with the unbelieving, in many of the benevolent enterprises of the day. This sign can only be applicable to these days; and we have therefore reason to believe that he will shortly come in a day they look not for him. The fact that the coming of Christ has been expected in past ages, and that he did not come, is advanced by many as an argument that he will not come now: but can they not see that he was not to come, till they should say my Lord delayeth his coming? and that it is therefore a more striking sign of these days? Were all expecting his immediate coming we should know from the direct testimony of the Bible, that he would not come now: and if they had not in days past expected his coming at hand, viz. the present disbelief in the nearness of his coming could be no sign.

4. In the parable of the supper (Luke 14) when all who had been invited excused themselves on account of their worldly business, he said to his servant, go out quickly into the high-ways and hedges, and into the streets and lanes, and compel them to come in—the poor the maimed, the halt and the blind: This has never been so strikingly fulfilled as in the temperance reformation, which has taken the poor drunkard from the high-ways and gutters,—not only the poor but the maimed, and halt and blind; and has placed many of them, clothed and in their right mind at the feet of Jesus. It is now fulfilled to the very letter. This, remember, was not done till supper time, when they sent to those who were bidden, saying, "come, for all things are now ready."

5. When the Midnight Cry (Matt. xxv.) was made, it found them all, both the wise and foolish alike, slumbering and asleep. This is the case now; but had the cry been made before a temporal millennium was preached, when they were continually expecting the coming of their Lord, they would not have been sleeping over this question. The Midnight Cry which has been made, has also produced just the effect which was to be expected. It would arouse both the wise and foolish virgins, but the foolish would not effectually heed it; for we are informed that it will be as it was in the days of Noah. They will not believe till he comes. And therefore while all the signs of his coming will be so evident, that the wise will understand, will know that it is near even at the doors, and will not be in darkness, that that day should come upon them as a thief in the night; yet they will also be so like ordinary occurrences that none but the wise will sus-

pect what they portend, and will deny that they are tokens of the last day; so that it will come in a day that they look not, as a thief in the night, and as a snare on them all, as did the flood of old: so that if any fail to see these signs, the fault may be in their own vision; and we know that but very few will receive the light, or the Bible does not describe that day aright.

6. "Many shall run to and fro, and knowledge shall be increased," Dan. xii. 4. This is true now, not only respecting this question, but respecting every question, either moral or physical, political, or sectarian, of a religious or worldly nature, in science or in art. The high pressure principle actuates all, and they travel on the wings of the wind. This can never be more a sign of the times than it is now.

7. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." 2 Tim. iii. 1-5. The perilous times would be evidently peculiarly perilous to souls, by the prevalence of such things as afterwards followed. Men at the present day are pre-eminently lovers of their own selves, proud, covetous, and are great boasters. Blasphemers also abound. In the days of Roman virtue disobedience to parents was almost unknown; now it is the parent that must obey, and not the child. As a people we are unthankful for the great blessings that we have enjoyed, and unholiness has taken the place of the devotion of the pilgrims. The natural affection which was once a bond of union between the distant portions of our country, has given way to sectional jealousies and bitter animosity. A truce was once considered sacred; the faith of an Indian could always be depended on, and even the Spaniard prized his honor as his life, and his word was never violated. How is it now? we know not whom to trust; the most sacred treaties with the Indians have been disregarded; states have repudiated their debts; and congress has even made a law legalizing a disregard of solemn contracts. That there are now false accusers who are incontinent and fierce, the whole political press will testify. A truly good man is sure to be ridiculed and despised. Heady and high-minded political traitors abound. And the various errors which are promulgated from the desk—Universalism, &c. demonstrate that many have the form of godliness, but deny the power thereof. While some of those faults have been prevalent in every age, yet they have never been all so applicable as at the present day; so that it is truly a perilous time for the souls of men.

8. "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them which believe and know the truth," 1 Tim. iv. 1-3. In all ages men have given heed to seducing spirits, and doctrines of devils; but it was reserved for the infidelity of these last times "to

denounce marriage, which is honorable in all. Animal food has also been attacked as an article of diet, which we are to receive with thanksgiving; so that this sign has a preeminence never before known.

9. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they reap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. iv. 3, 4.

This sign points with peculiar force to the present time. The various opposite sects which now exist, demonstrate that there is no want of unsound doctrine, and that for whatever errors their ears may itch, they find teachers to proclaim it; and Judaizing fables take the precedence of the truth.

10. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction," 2 Pet. ii. 1. The denial of the Divinity of Christ by professed Christians, is a heresy of the last forty years, and has spread with astonishing rapidity. As when they say peace and safety, they are to be suddenly destroyed; so does swift destruction follow the denial of the Lord by professed Christians.

11. The last sign which we will here notice, is the misery which was to come upon rich men when they had *heaped their treasure together* for the last days (see James v.). This is emphatically a day of incorporated wealth. The rich not content with heaping up riches, have heaped their treasures together in companies, in a manner unprecedented in the history of the world. Probably more companies have been incorporated since the commencement of the time of the end in 1798, than were ever before in the world. And there was never a time when riches were held by a more uncertain tenure,—when riches were more corrupted, or gold and silver cankered, or when they caused their possessors more heart-rending distress. The cry of the laborers in Britain and America, who have reaped down our fields, and whose wages have been kept back by fraud, never went up more unitedly or effectually than at the present time, and are descriptive of these days.

The above, with the other signs in the Bible of the last days, are so evidently fulfilled now, and in a manner never before, that all who can discern the face of the sky, ought also to be able to discern these "signs of the times." But they will not see them; deceived the world must be, for the Scriptures must be fulfilled; "and none of the wicked shall understand," they will be "snared and taken." B.

Letter from C. French.

DEAR BROTHER HIMES:—I am happy to inform you that since my last of the 5th inst, the interest in this city on the subject of Christ's second coming has greatly increased. Some are rejoicing, while the multitude are trembling for fear, that the evidence is conclusive that the affairs of this world will close up in 1843. The place in which our lectures commenced has become too strait for us evenings; hundreds coming that could not get an opportunity to hear.

On Sabbath eve, the first Baptist Meeting-house was kindly opened for a lecture, and filled to overflowing; it was again opened this eve, and a good congregation attended, but as

some of the trustees were fearful of the results of an investigation of the subject, it is uncertain whether they "will hear again of this matter." There is a great searching of the Bible by all classes through the city, and the question is often asked, "do you believe the doctrine?" Some are waiting, bold in the faith, and are able to reply understandingly "I do." The results, thus far, of our labors are good, men begin to realize there will be a JUDGMENT and that it is important to BE READY.

Yours, in love, CALVIN FRENCH.
Albany, N. Y. July 12th, 1842.

Letter from H. P. Stebbins.

BROTHER J. V. HIMES:—Dear Sir; The Signs of the Times of the 13th inst. was unusually full of interest with regard to the great subject of the glorious Second Advent of the Lord of life and glory. It really appears that the whole community are getting *awake* to this soul-transporting theme.

I have read with great satisfaction the report of the proceedings and results, of the late and first Second Advent campmeeting held at East Kingston, N. H. (similar to what I have lately witnessed myself under Bro. Miller's lectures, at Three Rivers.) Here were congregated on common ground *not* Parthians and Medes, and Elamites, and dwellers in Mesopotamia and in Judea, and Cappadocia, &c. *literally*, but from all parts of New England—Maine, New Hampshire, Massachusetts, Rhode-Island, Connecticut—old England and the Canadas of nearly all the sects, and creeds, *divines, priests, and people*, of almost every name, the high, the low, rich and poor, together with Universalists, Deists and Infidels, and many "were amazed, and marvelled, saying one to another, Behold, are not all these which speak Gallileans? and how hear we every man in our own tongue wherein we were born?" But one like "Peter standing up with the eleven, lifted up his voice and said unto them, This is that which was spoken by the prophet Joel, and it shall come to pass in the *last days* (saith God) I will pour out of my spirit upon *all flesh*," &c. &c. Bless the Lord, it is not difficult to anticipate how these men are brought to understand all of these things in their own language, for when the heart is prepared, divested of all traditions, and predisposed opinions, with thorns, roots and bitterness cast out the *spirit* of the Lord, with *power*, pours its divine light upon the oracles of his word, conveys it to their understanding, enables them to read and digest the language of the spirit, and to receive the exhortation, Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord. Finally, as it regards Second Advent camp-meetings, I think the most beneficial results (though in a measure realized here) will not be fully unfolded till the day of eternity bursts upon our glorified visions. It is a matter of rejoicing that the *public press*, i. e. Christian Herald, Daily Mail, and others, treat this subject with so much candor in their notices of the above meeting. The fact is, truth is mighty and will prevail.

It is generally understood among those who have read or heard lectures upon the Second Advent near, that about the time in which Mr. Miller was investigating and preparing this theory, there were others engaged in the same work, and on precisely the same principles, in different parts of the world, and some whose

names have been mentioned in his lectures. Now many ask, why do we not hear from or see their writings in the prints of the day? I hope, brother, that for the good of this cause you will give publicity to some of these works, and how they progress in their work.

Brother Miller has agreed to give a course of lectures the last of August or first of Sept. at Cabotville, in case the brethren there can obtain the Tabernacle tent, which he has recommended them to do, they have written to Boston for this purpose, but in case the tent cannot be had, it is intended to occupy the ground that will be vacated by the Methodist camp-meeting which commences the 15th Aug. and closes about the 21st. Every facility will here be given by the owners of the land (free of expense) and also conveyance to and from the Springfield depot five miles distant, being at Chickopee Falls, about one quarter of a mile from the village. As soon as it can be ascertained about the tent, it is desired to publish the notice in the Signs of the Times. Perhaps you will already know the result of that letter, and also the time of Mr. Miller's appointments so as to be able to advertise, either at Cabotville or Chickopee Falls, giving the time in your next or the succeeding paper. Do if possible. I remain yours in hope,

H. P. S.

Chickopee Falls, July 16th 1842.

The Mormons.

JO SMITH AND HIS CABINET EXPLOSION.

Jo Smith's Government is a sort of Politico-Religion-Military Government; and his Cabinet Council partakes of the ecclesiastical, political and military. Jo's power is something like that of the Pope. He thunders out his Decrees and papal Bulls, and none dare say, why do ye so? His Cabinet, though political in its formation, and many of its movements, is most effectual, as an *ecclesiastical* body, except that all its enactments are subject to the veto and control of Jo Smith, whose sovereignty over his people is absolute in all matters, civil, ecclesiastical and military. This sovereignty, however, seems to be among his reserved rights, not to be exercised on ordinary occasions, but as a last resort, in affairs of moment, or where his Cabinet are interested or cannot agree.

There has been a terrible blowing up at Nauvoo quite lately among the Latter Day Saints. General Bennett, Commander of the Mormon forces, Mayor of the city of Nauvoo, and Jo's Prime Minister, having displeased his sovereign, has been broke, excommunicated and expatriated, it is said, in punishment of his heretical and his rebellious conduct. And Sidney Rigdon, is another High Priest of the order, and member of the Cabinet (union) having countenanced and aided Bennett's rebellion, is under the same condemnation. And now comes the tug of war, as when Greek meets Greek, the trial of strength, the mutual accusations, criminations and recriminations. Jo accuses Bennett and Bennett accuses Jo, of licentiousness and profligacy by wholesale and detail—general and special. The prophet Jo, according to his coadjutors, has made terrible havoc with his flock, more than 100 of the ewes having been maltreated. How it will end, time will unfold. But if a house divided against itself cannot stand, the house of Mormon is in danger. Jo may yet be dethroned. We shall see what we shall see, and hear what we shall hear, soon. D.

Miscellaneous Religious Intelligence.

ROMANISM.—The pope of Rome, highly indignant that the Government of Spain should throw off its allegiance to his holiness, has required all his faithful subjects throughout the world to combine their efforts with his, to reduce the rebellious nation to submission, and in return has promised to "open to them the treasures of celestial grace with a liberal hand," and to "grant them a Plenary Indulgence," for their assistance. And the bishop of Cincinnati responds to the Pope, and calls on "the faithful" in his Diocese, to offer up their prayers for fifteen days, after carefully receiving the holy Sacraments of Penance and the Eucharist, to render their prayers acceptable. American citizens called upon by their ecclesiastical leaders to offer prayers and pay money in aid of the Pope's plans to continue upon Spain the yoke she has worn with servile patience for centuries, and by which she has been galled to the point of desperation! The impudence and blasphemy of Romanism are every day becoming more apparent; but when the eyes of our citizens will be opened to discover the machinations of the "mother of harlots," is known only to Him who seeth the end from the beginning.—*Boston Recorder.*

SIGNS OF THE TIMES.

BOSTON, JULY 27, 1842.

**Second Advent Camp-meeting
AT CHICOPEE, MASS.**

This meeting will commence on the 25th day of August next. It is expected to continue eight or ten days.

The meeting will be located about four miles from Springfield, two miles from the steam boat wharf at Cabotville, and half a mile east of Chicopee village. But we are negotiating with the agent of the Western rail-road, to stop within one mile and a quarter of the camp-ground. In this case, all persons from Boston, and east, and others from Albany and west, will be left very near the ground. Notice will be given of the arrangements in our next.

☞ The object of the meeting is not controversy, but to present the truths plainly, and strongly to those who wish to hear, on the second coming of Christ at hand, and to wake up the slumbering virgins. *For the Committee,* J. V. HIMES.
Boston, July 27th, 1842.

☞ Arrangements are now being made for a camp-meeting in Middleborough, Mass.

☞ Requests have come in for lectures in Albany, and various other parts of New York. We shall do what we can to supply them. But we want a hundred ministers to enter the field to supply the calls. Who will go?

☞ THE MILLENNIAL HARP, is now out, and will be published in a few days. Music of 72 pages, and the Millennial Musings, of 144 pages added, makes 216 pages. Price 37 1-2 cents bound in cloth.

Foreign News.

By the arrival of the steam ship Acadia here, on Thursday last, news sixteen days later, from London and Liverpool, was received, viz. to the 5th inst. The Acadia encountered boisterous weather the first ten days, and passed one large iceberg.

Francis, who had been convicted of an attempt to take the life of Queen Victoria, and condemned to suffer death, had had his punishment commuted to confinement for life. This had scarcely been made known, when another attempt, similar to the first, was made upon the Queen's life, on Sunday, as she was passing in her carriage from the Chapel Royal, in St. James, to Buckingham Palace, by a deformed youth, with an old rusty pistol, which snapped, but did not go off. This was at first believed by the policeman, in attendance, to be a hoax, in ridicule of the first attempt, but on hearing that the youth had often spoken in praise of Francis, and admired his courage, and regretted his want of success, caused his arrest.

At a public meeting at Manchester, an address had been presented to Edward Everett, our minister, and a better spirit was beginning to be manifested toward this country from all parts of England.

The crops were every where promising, and the prospects of an abundant harvest never more flattering. Yet business was in a depressed state—great distress was every where felt, and meetings in many places were held to take the distressed state of the manufacturers into consideration, and parliament was engaged in discussing the subject.

Upwards of thirty persons of a fishing party were drowned on the 24th June, near Bangor, Wales. More than five thousand operatives had been thrown out of employ in the mining districts of Truro, and nearly the same number of women and boys.

Six sail of line-of-battle ships have been put in commission by the British Government, in addition to others in service, destined, as supposed, for China.

Terrible earthquakes had been experienced in the Islands of Sumatra and Java, doing much damage. Several shocks of an earthquake have also recently been felt in Morocco, and in the south of Spain and Portugal.

In Spain much difficulty was found in forming a new cabinet. In the mean time the public business was suffering, the treasury empty, confidence lost, laws set at defiance. The crops, however, there as every where this year, promise an abundant harvest.

THE ACCOUNTS FROM CHINA are somewhat interesting, but our limits will admit of but few particulars. On the 18th of March, the Chinese about 10,000 or 12,000 strong, attempted to retake Ningpo, while another force made an attack upon Chinghae. In both instances they were repulsed with considerable loss of life. The details have since been received. The Chinese were allowed to enter Ningpo unmolested, but on arriving within 100 yards of the British guns a terrific fire of grape and canister was poured down upon them, when they fled in great confusion, leaving 250 dead. The 49th Regiment was sent in pursuit, but had not returned. A simultaneous attack was made on Chinghae, where the enemy was also routed. The British lost nothing at either place. The Chinese dead, were all found to have a few silver dollars in their pockets, supposed to have been given them as a gratuity, to induce them to advance and fight, as a large portion of their army, by the defective means of supplying them, were without pay or suitable provisions, and insubordination had in consequence ensued. There had been some skirmishing, but no decisive battle fought.

Trade at Canton had improved.

The destruction of the garrison at Ghuznee is confirmed. A letter from Bombay states, that all the British prisoners, taken at Ghuznee, had been put to the sword. Other letters however do not mention it.

Conference and Campmeeting at Concord N. H. This meeting will commence July 27th, 1842, at 5 o'clock P. M. When the great Tabernacle, in which it is to be held, will be dedicated to the service of the living God. It will be pitched in the rear of the State House, on a beautiful eminence. The tent will be seated, and every convenience practicable will be afforded to citizens and strangers, who are disposed to attend. Several small tents will be raised by the friends of the meeting, who will encamp on the ground. Brethren who have tents will do well to bring them on the ground by the 26th, that they may be in readiness for worship

on the 27th. Provision can be obtained from town (a quarter of a mile distant,) or at the provision tent. The ground has been secured, and no tents or beer shops by strangers will be permitted on the ground. The meeting will continue till the first of August.

☞ The object of this meeting is, to quicken and prepare the church for the coming of the Bridegroom—to awaken and convert sinners. To this end we can permit no controversy. All who love God and desire to love and glorify him, and are looking for the speedy personal coming of the great Messiah, are invited to participate in the meeting.

E. HALE, JR.

T. COLE.

H. PLUMMER,

A. HALE.

J. V. HIMES.

Committee.

Second Advent Camp-Meeting

AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting, to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Perkins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz; at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st. And at Exeter, Me. Sept. 28th.

A. HALE,

Y. HIGGINS,

J. W. ATKINS,

J. HAMILTON,

A. BRIDGES,

J. DAMAN,

S. H. HORNE,

Committee.

Letters

Received up to July 23d, 1842. From P. M. Plymouth, Me., Liberty Hill, Ct., Nicholville, N. Y., Wakefield, N. H., West Randolph, Vt., Holliston, Mass., Troy, N. Y., Columbus, Miss., Newington, N. H., Barnstable, Mass., Bristol, R. I. Three Rivers, Mass., Ware, Mass., Mechanics Town, Md., South Lyndeborough, N. H., Johnson, Vt., Warehouse Point, Ct., Ryegate, Vt., From Jonathan Hazelton, J. Litch, M. M. George, Amos Fox, R. Robbins, Eliza Ober, W. S. Campbell, Peter Hough, James Sabine, E. Hale, Jr., Nashua, James B. Twombly, Simeon P. Cheney, C. A. Parker, Richard Plumer, Williams Thayer.

Books Sent.

One bundle to Geo. P. Martin, Ware Village, left at Brookfield depot—One to elder George Storrs, Albany, N. Y.—One to Walter Dickson, Groton, Mass.—One to A. R. Brown, Exeter, N. H.—One chart to Tillson Pratt, Carver, Mass. to be left at A. S. Reading Room, Plymouth.—One to S. P. Cheney, Whitefield, care of Daniel Ames, Lowell, Mass.—One to R. W. Pratt, Lowell, Mass.—One to Benjamin Ober, 2d, Johnson, Vt.—One bundle to S. S. Stevens, bookseller, Schenectady, N. Y.—One to Chilian Wines, Vergennes, Vt.—One to Peter Hough, Mariposa, U. C.—One bundle to Williams Thayer, Pomfret depot, Ct.—One to W. S. Campbell, Taunton, Mass.—One box shipped to W. & C. B. Roberts, in Schooner Sun, for Charleston, care of Townsend Mendenhall & Co.

NOTICE. The friends who subscribed at the East-Kingston camp-meeting for making the large tent, are requested to hand in their subscriptions to the undersigned brethren by the 26th inst. as the tent is to be paid for at the dedication.

HENRY PLUMMER, Haverhill, Ms.

TIMOTHY COLE, Lowell, Ms.

J. V. HIMES, Boston.

THOS. F. BARRY, Portsmouth, N. H.

DEA. JOHN PEARSON, Portland, Me.

THOS. M. PREBLE, Nashua, N. H.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

DOW & JACKSON, PRINTERS.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 18.

Boston, Wednesday, Aug. 3, 1842.

Whole No. 66.

Letter from William Miller.

DEAR BRO. HIMES:—I am now at home, and my health is as good as I could expect, after so long and wearisome a tour as my last; not having enjoyed one day's repose since the first of March last. How the old frame has been supported I cannot tell, unless God by his special providence has interposed, as in the case of Moses. And it looks to me as astonishing that God should select so unworthy an instrument as myself to give the midnight cry. But so it is, and so is the wisdom of Him who was seen in the bush. I dare not repine, God must and will have all the glory. The dumb watchmen will have all the shame. Your Elder C—— has been up here in this country, trying to lull to sleep some of the already drowsy virgins, crying peace and safety, and saying not only, in his heart, but by his voice, "My Lord delayeth his coming." Now mark what I tell you. That man's deeds will soon be made manifest, his career is short. God will avenge himself and cause of such watchmen as these. You see God has already begun to confound the Editors and Watchmen, who began the opposition to this solemn warning of the midnight cry, and the work will go on. They must be made manifest to their shame and everlasting contempt: but let us, who are of the day, be sober and hope to the end, for the grace that shall be brought unto us at the revelation of Jesus Christ.

I am more and more confident in my expectation of beholding my Saviour face to face, if I am his, in 1843. How can I doubt? His Word talks plain to me. His providence and dealings in our world, has much in them to recommend these truths, that this dark orb is winding up its vast concerns for time, and soon the book of man's probation will roll up its pages, full of its dark mysterious windings of the past, and open to the gaze of all intelligencies in heaven and earth, the future fates of men. Shall I be there? A solemn thought. Yes, there I then shall stand, and all my works, my motives, and my choice, be scanned with an unerring Judge. I know it, and yet I know myself a poor, weak, erring mortal; and yet I cannot fear. Why not fear? I often think, why not? Because I know in whom I have put my trust. I see by faith a smiling Son of God, in whom I have redemption by his blood, remittance of the past by grace. How can I fear? I love. Is this what our dear friends call perfection? I have it then; but not enough I long, I hunger yet for more. This is not perfect yet, I ask for more, my faith is too weak, compared with what his glorious truth demands; my love is cold, compared with his who gave his Son for me, and his who died to save my sinking soul from everlasting ruin. My patience too, how feeble. Oh I need much, to keep off anger, malice and revenge, and drive those hateful passions from my mind. My hope, yes, yes, I hope, and hope, some times I think too much. Then this would not be perfect, for if my hope is built on evidence that is false, you see my hope is more than I

shall ever realise, and then indeed my hope would be too much.

You ask, for what I hope? I answer, I have a blessed hope that Christ will come in 1843 in all his glory; cleanse and purify his church, present her to his Father, without spot or wrinkle, and live with her forever in the new heavens, on the new earth. Is this hoping too much? Say you. No, I have evidence enough for this. What next do you hope? I hope that when he comes I shall be like him and see him as he is. This is a great hope, and all the reason I have that I am hoping too much in this thing is, that I do not purify myself as he is pure, and as this hope would seem to warrant. But enough of myself.

I have not had time to read Bro. Shimeall's book only partially as yet. But what I have read convinces me that although the veil is partly rent, yet the vain philosophy and tradition before his mind, has led him into darkness, which will prevent him from being as useful as he otherwise might have been; his book will never be read generally, and if it was, it could do little or no good. It is too much mixed up with philosophy, opinions of men, speculation, assumption and wresting of Scripture, to suit a sincere inquirer; and some of his conclusions will never suit the carnal mind, therefore I prophesy his book will be little read and less understood.

His days of 6000 years each, of the creation, have neither scripture nor sound reason to support it, and certainly contradicts the Bible theory, for according to his, there must have been death in our world 12000 years before man was created, for he finds the skeletons or remains of fish, fowl and beasts, many thousand years before man was created and before man sinned; and we read that when God had finished his six day's work, he pronounced all "very good." Gen. i. 31. Can death be called very good? Thus he has labored hard through 160 or more pages of his book to prove, what the Deists in the last century tried hard to prove, in order to disprove the account Moses has given of the creation. And when he got through, one solitary text of Moses has more common sense than all his 160 pages. But as I said before, his book will not be read by common sense people, and will do less hurt. It is all assumption concerning his 6000 years to a day. The Bible mentions no day more than 1000 years long. And the Bible does furnish us unto every good work. I am sick of so much speculation on God's word; vain man, to think he can mend the word of God.

Again, much of his chronology is founded on assumption; he certainly assumes the position that Eli judged Israel in the days of the servitude of the Philistines. See Judges ii. 18. "And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them." His assumption and this text cannot both be true.

Also his seventy weeks ending with the conversion of Cornelius, is another assumption; for according to the instruction of Gabriel to Daniel, the gospel must be confirmed one week before the Messiah was cut off; and Christ has plainly told us when the gospel began to be confirmed. Luke xvi. 16. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Then from the days of John to the death of Christ was seven years, as every man must allow. And why Mr. Shimeall should carry his seventy weeks up to the conversion of Cornelius, and say Christ confirmed the covenant then any more than he has 1800 years since, is to me a mystery which I am not able to solve. I have not time to follow him through all his windings and turnings, yet one thing I will say: When a man will say a thing is proved, and yet produce no testimony, I shall not put the keeping of my conscience into his hands. In his chronology, page 218—221, he has reckoned 18 or 19 years over twice: according to his own showing, the 70 years' captivity began in the 11th year of Zedekiah, and did not end until the 4th year of Darius, yet he has included three kings before Darius, after his 70 years has been reckoned, making 19 years too much. This blunder alters his conclusions very much. He is a poor mathematician; he has made a number of more blunders, but this must suffice. I remain as ever, yours in the blessed hope,

WM. MILLER.

Low Hampton, July 19, 1842.

Signs of The Times.

Perhaps it is not a little singular that many of the Mahomedans and Armenians, as well as many in Protestant countries, are looking for great changes immediately at hand, and believe that the latter days are near. Doctor Grant; a Missionary from this country among the Mountain Nestorians, records these facts in his journal, under date of June, 1841, one year ago. He speaks of two religious devotees of the Moslem faith, who said the world was changing for the worse; the last days were at hand, and the power of Islam was passing away. As they spoke of the expected downfall of their religion and its temporal power, Doct. Grant inquired when this great event, so generally anticipated, would occur. They said they could not tell precisely without consulting their books, but according to their reckoning it would occur from three to five years. He afterwards met with another Moslem who told him that the Mahammedan power would be destroyed on the expiration of 1260 years of their era, so that less than four years remained to the time of its overthrow. Doctor Grant says whether this opinion is held by other Mohammedans he has yet to learn: but many of their calculations or predictions, nearly correspond with this period. Dr. G. also states that some of the Armenians hold this belief, founded on Revelations xiii. 5, which they interpret of the Mohammedan power.

THE SIGNS OF THE TIMES.

BOSTON, AUGUST 3, 1842.

Camp-Meeting Notice.

In addition to the meetings already noticed, we give the following: Albany, N. Y. August 9th, to hold one week in the tent.

Littleton, Mass. Aug. 16th, in the grove, Gilman-town, N. H. near the factory village, Aug. 25th, Dighton, Mass. September 6th.

Particulars hereafter

The Crisis has Come!—The time has now come for me to say something respecting myself and my respected colleagues, in connection with the cause we advocate. During the three last years I have given my special attention to the subject of Christ's second coming in the clouds of heaven, as being near at hand. I am fully persuaded of the truth of the theory respecting it, as advocated in this paper. I will here say once for all, that I am confirmed in the doctrine of Christ's personal descent to this earth, to destroy the wicked, and glorify the righteous, some time in the year 1843. This is not the place to give my reasons. These I shall give in their proper place. My design in this article is only to make a brief statement of facts, and of the course we intend hereafter to pursue.

From my first knowledge of the doctrine of Christ's Second Coming being at the door, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (which as already stated above, I believed) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our first object was to start a newspaper, which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely disseminated.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of Brethren Litch, Fitch, Cox, and others, have been published, with various Tracts, all of which have been very widely scattered. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean. In this country they have been scattered profusely.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures on the subject. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places. He did so without compensation, except his friends contributed to defray his expenses. These lectures, with brother Litch and others, in connection with our General Conferences and late Camp-meetings, have stirred up the entire community to look at this subject; thousands of whom, by the examination of the Scriptures, have embraced the doctrine. Thousands of sinners have been converted.

THE GREAT MASS OF THE CLERGY.

They at first treated the subject as a visionary one; and with general contempt. So also the church.

The world of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being nigh!

THE TIMES HAVE CHANGED.

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—"saying My Lord delayeth his coming."

THE CRISIS HAS NOW COME.

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to hush the voice of alarm to the slumbering virgins.

The opposition now comes from high places, as well as low. We quote one example. It comes from the high place of Orthodoxy in New England. It is ominous.

PROFESSOR STUART, in a recent work entitled "*Hints on the Interpretation of Prophecy*," thus exposes himself in his preface in relation to this movement:—"It is time for the churches in reference to the matters now before us to seek some refuge from the tumultuous ocean on which they have of late been tossed." Accordingly, the attacks are now made upon us in almost every pulpit and newspaper under their control. Other sects follow. For though they be divided among themselves, they are united in opposing us. The means resorted to are various. Some give false interpretations of the prophecies, so as to prove the doctrine of "peace and safety." Others denounce and slander us and our views.

In this work of opposition we find a strange medley of Orthodox and Universalist, Apostates, Deists, Atheists, and professed Christians, of different denominations, all uniting in the cry of "peace and safety" to the church and world, "when sudden destruction is coming upon them."

We are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the public mind at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we cherish, as "the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providence has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

WHAT IS OUR WORK?

It may be asked, what our work consists in?—

We reply, 1. To expose the *fabulous* and soul-destroying doctrine of what is termed the *temporal millenium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear, a second time without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the literal and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. In that covenant all are one in Christ, and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the *world's conversion* are dreaming over empty treasures, and singing the song of "hard times," while the emissaries of Anti-Christ, are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten missionaries* where the advocates of the world's conversion have *one*, and as a general thing they are more efficient. They are "making war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of *heaven*, but the idea of the entire conquest of this world by human instrumentality, is of *men*. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and, that the harvest was the end of the world." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah and of Lot in Sodom. This done,

WHAT IS OUR DUTY?

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom. And to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connection with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in senti-

ment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but *notoriety*, &c. Well, God knoweth, and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no “strange thing had happened.”

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—(with whom the truth always resides) they have, and they will still hear us.

BUT WHAT AFTER ALL IF YOU SHOULD BE MISTAKEN?

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the *time*, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have, and now are producing the most salutary effect upon the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the virgins were awakened, and prepared to meet their Lord? If then we are mistaken about the *time*, what harm can result to the church or world?

TO THIS OUR OPPONENTS REPLY;

1. *It will make Infidels.* If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the *fifty-first* event will take place in a given year: say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels.

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the off-scouring of all things that we might discharge our obligations to God and man. Shall we lose our influence for this? Who believes this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understood them.

Will it be for giving the clearest and strongest reasons for our faith? “But we did not believe your expositions.” Neither did Deists, or Atheists! “Well we did not believe a word about it.” Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own *ignorance* and *unbelief*, of course. “Well, you cannot say that of our ministers? They will laugh at you, they did not believe it.” Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Did they not fail to give us a better and clearer view of the prophecies? What then will they have to laugh at? Plainly, 1. their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844. Wonderful! Wonderful!!

BUT WHAT AFTER ALL IF WE SHOULD BE RIGHT.

1. What will become of that faithless and graceless minister who has been crying “peace and safety, when sudden destruction cometh”—“saying, My Lord delayeth his coming.” “The Lord of that servant will come in a day when he looketh not for him, and cut him assunder and appoint him his portion with hypocrites and unbelievers.”

2. What will become of sceptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is “revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe.”

O ye professed servants of God, awake, awake from your slumbers. Look into this subject; examine well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready, O let them not reproach you in the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not, hesitate not. “PREPARE TO MEET THY GOD.”

JOSHUA V. HIMES.

Boston, July 25, 1842.

Edward Beecher, D. D. on the “Signs of the Times.”

BRO. HIMES:—I have just finished three very excellent sermons on the “nature, importance, and means of eminent holiness throughout the church.” By Rev. Edward Beecher. These sermons were published in the National Preacher—June and July, 1835. The texts heading the sermons are as follows.

Matt. xvi. 3. Can ye not discern the signs of the times?

Rom. xiv. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost.

Luke xvii. 20, 21. The kingdom of God cometh not with observation, &c.

Isaiah lii. 1, 2. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments O Jerusalem, the Holy City, for henceforth there shall no more come unto thee the uncir-

cumcised and the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands, from the bands of thy neck, O captive daughter of Zion.

The subject of these sermons is introduced by the following remarks—viz.

“In the progress of the cause of God on earth, there are certain great crises, or turning points of destiny full of deep interest to him and to the intelligent universe. Such was the coming of Christ, an event around which were concentrated the interests of the whole human race, and of the moral government of God in all ages. The advent of such eras is announced beforehand, and preceded by signs. The event stands predicted on the prophetic page, throwing its light into the dark regions of futurity; and God himself, as the long expected day draws near, so orders this Providence, that signs of his advent may be seen on every side. He holds up a standard to his people, and calls on them to behold it from afar. When he does this, it is their duty to notice such signs, to be fully aware of their import, and to act accordingly; and to do this, is rightly to “discern the signs of the times.”

To none are these great truths more applicable, than to Christians of every denomination of the present age. By the sure word of prophecy, a great event has been announced as near at hand. It is the regeneration of a world. An event, which like a lofty summit, rises to view on the chart of prophecy, as the great intervening event between the first coming of the Savior to redeem, and his final advent to judge the world.

The advent of this day, is also preceded by its appropriate signs, which may be clearly seen by all of unblinded vision—and to great extent these signs are seen and understood, and the people of God seem to be making preparation for correspondent action.

Beneath the inspiring influence of the Almighty, the universal church is aroused, excited, and agitated by the persuasions that a glorious advent of the kingdom of God is near at hand. Here I would say that Mr. Beecher regards this kingdom at hand as the glorious millennium—the design of his sermons, is to show what the church *must be* in order, to use his own words, “*To abolish all corruptions in religion, and all abuses in the social system, and so far as it has been erected on false principles to take it down and erect it anew.*” Hence he says incessant efforts are made, to extend the influence of the Christian system into all departments of life; and all institutions, usages, and principles, civil or religious, are exposed to a rigid and fiery scrutiny. Abuses are assailed, and the whole community is in a state of constant agitation. Nor is this state of things destined to cease till the heavens and the earth have been shaken at the *advent of God*—till the last remnant of rebellion has passed away from the earth, and the human race shall repose in peace, beneath the authority of Him whose right it is to reign.” It is now seven years since these sermons were printed. How many since they were delivered, we know not. But we would inquire, as Mr. Beecher believes this millennium to be at hand, “where the human race shall repose in peace,”—how much nearer to it we are at the present time, than we were seven years ago when these sermons were printed? What are the signs which indicate a happy time on the earth, under the present administration of things? We do most heartily believe with Mr. Beecher, that “a glori-

ous advent of the kingdom of God is near at hand"—and to a great extent these signs are seen and understood—and if he will attend the next camp-meeting, at Concord, he will see that "the people of God seem to be making preparation."

In his second discourse, under the head of *courage in its highest forms*, as being necessary for the church to possess in order to convert the world, he remarks as follows:

"The Bible represents satan as the presiding spirit amidst all the hosts of the rebellious on earth, planning systems of vice, error, and immorality, corrupting and debasing the church and infusing and maintaining false and pernicious maxims in all departments of human society. Viewing the scene in this light, how arduous the work to be done; to suspend this influence over the mind of man, and cast him and his dark hosts out of the world and into the bottomless pit. To dissipate all the darkness he has produced, to overthrow and destroy all his plans, and systems of error, fully to enlighten the mind of man, and to induce him voluntarily, and joyfully to reorganize human society, on such principles as God requires and approves. Can a result like this take place without a great conflict? It is in vain to hope for it."

"As public sentiment begins to have energy fairly to bring up the final question, all the elements of depravity will be collected and concentrated to oppose the cause of God, and the hosts of hell will marshal all their power, malice and wiles, to retard his triumph, and avert their own final defeat. For it is no trivial point, now to be gained or lost. It is not merely one great question that is to be decided. It is not merely a struggle for mental freedom, and rights of conscience, against the ungodly claims and blasphemous pretensions of anti-Christ; it is not merely a struggle for civil and religious liberty, against corrupt governments, or oppressive despotism, it is not any one of these causes—it is a question that involves them all and more; it is a question that unites into one mighty focus all the elements of warfare, malignity, and rebellion, that exist on earth or in hell. It is the question whether all the power of satan on earth, in all his plans, and in all his wiles, when concentrated to one burning point, and put forth in one desperate effort, shall be utterly broken, and we be thoroughly defeated, bruised, crushed, trodden under foot, disgraced, cast out and destroyed. It is a question that will yet arouse, and concentrate, and absorb the energies of a world in a mighty struggle, where apathy and neutrality will be unknown. For such a conflict must the church prepare, for it hastens on. The infidel may scoff, but he who reads and believes the word of God, should awake to his real condition, arouse himself at once, gird on his armor, gird up the loins of his mind and stand prepared at any hour: for who can tell how near the day may be, even the great day of the battle of God Almighty." Such are the views of Mr. Beecher respecting what is to come.

Yours truly, H.

Conference in Albany.

DEAR BROTHER HIMES:—Bro. C. French and bro. L. Fisk have spent two weeks in this city presenting their views on the Second Advent of our Lord Jesus Christ. No house could be obtained to hold meetings on that subject, except the "House of Prayer," Grand St., which will accommodate only about four hundred persons. The Baptist house in Green St.

was opened two evenings for brother French and then closed against him. Hundreds who were anxious to hear, had to go away for want of room. At the close of the Conference the following resolutions were adopted.

1. *Resolved*, That we feel under deep obligations to our heavenly Father for putting it into the hearts of his servants to come among us with the "Midnight Cry."

2. *Resolved*, That it is our conviction that immense good will result from this Conference—many sleeping souls have been aroused—a general spirit of inquiry appears to have gone forth among the people—many are searching the Scriptures—and some have been made to rejoice in the pardoning love of God.

3. *Resolved*, That we deeply regret that, owing to the smallness of the "House of Prayer," hundreds were prevented from hearing, who desired to gain admission but could not.

4. *Resolved*, That we rejoice in the hope of our Lord's speedy appearing, to set up his kingdom; and our prayer is, "Even so, come Lord Jesus, come quickly;" and our conviction is, that that glorious event will transpire in 1843.

The last clause in the last resolution, was passed with the understanding that we did not express a *fixed opinion* with regard to the time, but that from the light we at present had, we were more inclined to think 1843 is the time than any other period.

Some of the most bitter opposition was manifested in high places and in low places. I will here give you a specimen of it. The following note was left, in the night, at the door of one of the principal men among the trustees of the House of Prayer.

"C. Hepinstall, Sir, I am informed that you are the sole cause of letting French into Grand St. church: unless you turn him from your house and shut the church from him and his followers, you may expect damage done to your person and property for years to come, at such times as can be done in secret. If fair means wont do, foul will."

Your readers can judge who is the father of such a spirit. Yours truly, in hope, of the appearing of our Lord. GEORGE STORRS.

The Primitive church contrasted with the church at the present day.

The condition of the church in our own times, compared with what it was in the days of the apostles, and their immediate successors, presents a sad departure in doctrine and practice from the purity in which it then existed.

Then the united prayer of all was in the language of our Savior, that the church might be one, even as Christ and the Father were one, that the world might believe because they were one. Now the practice of nearly all, is that the church should be split up and divided into various sects, with no bond of union to join together the different bodies of professed Christians. Then Christians made their future existence the great end and aim of their being, and all other questions were made subservient to it. Now professed Christians practically live for this world; the other being only an after consideration. Then to profess the name of Christ, subjected his followers to ignominy, reproach, and death, and the loss of all pleasures which the things of this world afford: they were persecuted, imprisoned, and subjected to the most cruel tortures, that man could inflict, and their property was subject to con-

fiscation, and their very names cast out as evil. Now to profess the name of Christ is honorable, and secures even the respect and favor of the world. Then, the offence of the cross deterred any from becoming the followers of Christ, only as they were influenced by pure and holy motives. Now the honor of a Christian profession is a strong incentive to church membership. Then the followers of Christ were willing to spend and be spent in their Master's service; they suffered willingly the despoiling of their goods, and counted not their own lives dear unto them for the sake of Christ; and if needs be, they were willing to endure every affliction, and privation, and death itself, for the more enduring joys of "that better country." Now we have reason to fear that similar trials would cause multitudes of those who are loud in their professions, to forsake the cause of the Redeemer, for the husks of this world. Then there was a marked difference between the church and the world, in the lives, conversation, and examples of men. Now the outward acts of the majority of professors furnish small evidence of their discipleship; they are a sclose in their bargains, as overbearing in their dealings, as virulent and unrelenting in their animosities, as miserly in their savings, as aristocratic in their feeling, as dogmatical in their opinions, and as worldly-minded in their conversation and intercourse with the world, as are many whose hopes and desires are bounded by the limits of time: they are as fond of equipage and show, as much given to laying up riches here below, as fond of the honors of this world, and of being called by men Rabbi, as are many of whom we do not expect better things: and they embark with the same zeal in political animosities, and are as light and trifling in their conversation, and all their feelings apparently as limited to earthly pleasures, as are many who have not a name to live. Then the Christian lived for Christ and for him alone. Now we fear multitudes of professors are living for themselves. Then they went from house to house, exhorting sinners, comforting the afflicted, and encouraging the brethren. Now most seem to be satisfied, if their ministers alone perform these duties. Then the cause of Christ was near their hearts, it burned upon their tongues, and was their continual theme. Now how cold and dead are professors; how seldom is the sinner exhorted, or the enquirer encouraged by them, except at stated periods. Then, in their intercourse with each other, their tongues gave the most ready utterance to such joyful emotions as the cause of Christ inspired. Now how often professors meet, hold long intercourse with each other, and part with not a word of heaven, or God: even in the social circle, where they congregate for friendly intercourse, the news, the weather, the fashions, and politics are fruitful themes; but their relations to God come not into all their thoughts. Then the Bible was their book of books. Now the last new novel is eagerly devoured. Then they forsook not the assembling of themselves together. Now how many names are on the records of the church, who seldom visit the stated prayer meeting. Then they were content to believe the Bible as it reads, and did not seek to be wise above what was written. Not each one fancies there is some hidden meaning in the text, which he brings to light by interpreting it in a figurative or spiritual manner; and that the Bible does not mean what it says, according to its literal reading. Then Chris-

tians were living in constant expectation of their Savior's return. Now the church are satisfied to delay his coming 1000 years. Then they strove with all their might to advance the interests of the church; but now they are more eager to build up their respective sects.

A careful comparison of the church in the two periods of its existence, cannot but satisfy the candid inquirer after truth, that the standard of piety is sadly lowered; and that professors of religion do not live in all holy conversation and godliness, looking for the coming of the day of God, as did the early Christians. This is most truly the Laodæcian state of the church, and Christ stands at the door; while the church are saying in their hearts, "my Lord delayeth his coming." We therefore who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, ought to be up and doing, that we may arouse others to be ready, with their lamps trimmed and burning, ready to meet the bridegroom when he cometh, like the Christians of the primitive church. B.

End of all Things.

"Coming events cast their shadows before." We live in the midst of portentous times. The indications of an appalling and mighty crisis in the affairs of this world are thickening on every hand, and becoming every day more and more apparent. We have no desire to create unnecessary alarm, or to be considered in the light of a croaker, or to prophesy evil concerning this generation; but we do think that every man of candor and good sense, every man who is not too proud to learn, or too wise to seek instruction, will take the trouble to *investigate and search*, that he may be satisfied, touching a subject in which the entire human family are deeply interested. We allude to the coming of the Lord Jesus Christ in the clouds of heaven, with all his holy angels, "in flaming fire, taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

We wish to call the attention of the people to the investigation of these things. No one but a madman would refuse even to look at a subject fraught with such deep and momentous interest to himself, and that of his fellow-men. A spirit of honest inquiry, and a candid examination of prophecy will lead to results far more conclusive and satisfactory, than a hasty and inconsiderate condemnation of every one who professes to believe that the end of all things is near at hand.

We purpose hereafter to devote one or two columns of our paper to the discussion of this subject, and we earnestly solicit all who take an interest therein, freely to communicate their views to us, and they shall be promptly and faithfully spread before the people.

We have seen a number of a weekly paper published in Boston, entitled "The Signs of the Times, and Expositor of Prophecy," with which we feel desirous of exchanging, and if we can do so, we shall doubtless be enabled to render some service to such of our readers as are inquiring for light in reference to this important subject. Although our limits will not permit us to extend our remarks relative to this question much farther at present, yet we

cannot close without adding one or two quotations from Scripture, which in our judgment are literally fulfilling at the present time. In the 21st chapter of Luke, our Savior in talking with his disciples on the Mount of Olives, concerning the destruction of Jerusalem, and after specifying the various signs by which that important event should be characterized, proceeds to speak also of the signs which shall immediately precede the destruction of the earth as follows:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.—And then they shall see the Son of Man coming in a cloud with power and great glory."

Let any man who is not wilfully blind, or wickedly disposed to ridicule every thing serious, ask himself if there is not at this moment distress among the nations and perplexity? Do not men's hearts fail them for fear? Is there not a general fearfulness and want of confidence among all portions of the business community in our own country? Do we not witness the daily arrival of hordes of famishing men and women from the shores of Europe?

Again does not Paul describe the men of this generation, and delineate their character as truly as though he were now present among us, together with an exact and striking portraiture of the very times in which we live? Examine, and see what Paul says of the perilous times of the last days. Does not Peter, also, speak of scoffers and mockers who shall come in the last days? And are there no scoffers among us? Will no one scoff at this article after reading it? And why should they? Is not our private opinion on this subject as much our property, as upon any other subject? We ask no one to believe upon our testimony, but we merely say, that if they will take the pains to look into the prophecy of the Scriptures, and then look at the world as it is, if they do not find a wonderful coincidence between the two, as well as many striking fulfillments of the predictions there contained, going on around us every day, their organs of perception must be obtuse indeed.—*Utican.*

Letter from R. W. Reed.

DEAR BROTHER HIMES:—I send you the names of a few subscribers, and submit to your disposal a sketch of my narrative, which if you should think proper to give place in the Signs of the Times, would gratify many of my inquiring friends.

When I returned from Rhode Island to Boston, I met with a cousin from this county who informed me that my father who lives in East Fairfax was very sick, which induced me to journey immediately to that place. On my arrival I found him recovering, and through the earnest solicitations of my cousin I accompanied him to this region. I have now spent two weeks in this part of the vineyard of our God, and I am sure that my labor is not in vain in the Lord. I have had the pleasure of seeing many of my kindred friends, together with others, bow to that Savior whom we soon expect to see eye to eye and humbly confess their need of him. My dear cousin, a man twenty-six years of age, formerly a firm believer in Universalism, now says he views it a broken staff that will not do to lean upon, and by the

way has become a praying man. And the same may be said of others in this place.

There is a good and awakening interest in every place where I have lectured. I have lectured in Morristown and Hidepark, and last evening I closed a course in Eden, where bro. Miller gave one lecture some years since. Our cause has strong friends there, and the prospect of a harvest in that place is good. I have however given from one to three lectures every day; doors are generally open, and calls are numerous.

There is but little difficulty in awakening an interest where we can get the people to hear. There is such harmony in prophecy, especially in numbers, and strength in figure, and the sum proves so perfectly that nothing can be done successfully against the truth.

But one difficulty, under which all lecturers on this subject must labor, I will here name. And I would that it might be printed upon every ray of the sun! that all the world might see and read.

The "evil" that is under the sun is this; when we have labored day and night successive and successfully, in a course of lectures, and the truth is made to bear with all its importance and in all its reality, backed up by the Holy Spirit, and the people in a great state of inquiry; we are called to another place, we are obliged to leave the work to other preachers. The earnest inquiring sinner listens to hear what their minister will say, and he tells them no man knoweth the day nor the hour, and indirectly labors to remove the conviction that the day of the Lord draweth nigh. When this is done, conviction is gone and the revival is over and the minister has gained his point. Farewell. Hydepark, July 25.

"The Sign of Jonas the Prophet."

In Matt. xii. it is recorded that on one occasion, when our Savior assured his auditors that for "every idle word that men shall speak, they shall give account thereof in the day of judgment;" "then certain of the scribes and pharisees answered saying, Master we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Also in the 16th chapter, it says "the Pharisees and the Sadducees came and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening ye say it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." Luke records that "when the people were gathered thick together, he began to say This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." See xi. 29, 30.

The word generation is evidently used in the same sense as in Luke xvi. 8, where Christ says, "the children of this world are in their generation wiser than the children of light. And

to them the death and resurrection of our Savior was to be a sign. It was to be a sign of so much significance, that according to Matthew our Savior affirmed it on two different occasions, and on one of which it was given as a sign in answer to the request of the Pharisees, when he had asserted their accountability at the bar of God in the judgment of the great day, for every idle word they should speak.

Luke informs us that as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." We read in the book of Jonah that when the word of the Lord came unto him to go and cry against Ninevah, that he was disobedient, and fled from the face of the Lord by taking ship at Joppa to go to Tarshish. But the ship was so tossed by a tempest that Jonah was cast into the sea and swallowed up by a great fish prepared by God for that purpose. Then Jonah repented and was thrown upon the dry land, and when the word of the Lord again came to him he arose and entered Ninevah, a days journey, and cried saying, "Yet forty days, and Ninevah shall be overthrown." But the Ninevites repented, and thus averted their doom.

It may therefore be proper for us to inquire in what respect Jonah was a sign to the Ninevites, and how the death of our Savior is to be a sign to the children of this world. Jonah was a sign to the Ninevites both in respect to the destruction which would come upon them, and the time when that destruction was to come. On account of his disobedience Jonah was swallowed up, and on repenting he was delivered. Even so the Ninevites, had they continued in disobedience, would all have been swallowed up by one common catastrophe; but they repented, and thus averted their impending destruction. The time was expressly given, "Even forty days and Ninevah shall be destroyed." So must the Son of man also be a sign to the children of this world in the manner, and time of their end. Those who continue to oppose God's holy and wise purposes are assured that they must forever perish, that they will be banished from the presence of the Lord, and meet the general doom that awaits all his enemies: while those who repent and turn unto the Lord will be remembered by him in the day of his indignation. Upon them the sun of righteousness will arise with healing in his wings and they shall go forth as calves of the stall; and the days of their mourning will be ended. Thus their final salvation or destruction will depend upon their obeying or disobeying his holy and Divine will, as did the destruction of Ninevah of old.

To carry out the comparison it will also be necessary to show that the Son of man is a sign to the children of this world in the time of their destruction. Our Savior gives us no express declaration of the length of the period, till the destruction of the children of disobedience should be accomplished; as was given to the children of Ninevah; but he gives us the time that he should lie in the heart of the earth—three days and three nights. We however learn from the gospel that he was not dead three whole days, but only parts of three days; and which were in fact less than two whole days. We then learned that he was nailed to the cross on Friday at the third hour of the day, which nearly corresponds with 9 o'clock A. M. Friday, or at that season of the year it would be ten minutes before 9; and that he rose from the dead early in the morning about the break of day, or half past four, on Sunday.

This would make, with a variation of three minutes and thirty-six seconds just one whole day and $\frac{81}{100}$ of a day. Now Peter in his 2d epistle iii. 8, when speaking of the day of judgment—the same event that Christ had alluded to when the Pharisees asked him a sign from heaven, and this alone was given—says "But beloved be not ignorant of this one thing, that one day is with the Lord as one thousand years, and one thousand years as one day." If then one day is with the Lord as one thousand years, how long a period of time will one day and $\frac{81}{100}$ of a day denote? It will be just 1810 years, and which dating from his crucifixion in A. D. 33, will terminate in A. D. 1843, when, taking that for a sign, we should expect the entire destruction of all the wicked. One day nineteen hours twenty-six minutes and twenty-four seconds would thus precisely correspond with 1810 years, and reckoning from 9 o'clock of Friday, that time would expire at or about break of day on Sunday when our Savior probably arose. If Christ intended that as a sign of the time, none can deny but that it is about accomplished.

The above result is rendered the more striking when taken in connexion with the two days of Hosea, and Luke xiii. 32, 33. In the latter case, some of the Pharisees came to Jesus, and told him that Herod would seek to kill him. "And he said unto them, Go ye and tell that fox, behold I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must work to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem." These texts cannot be satisfactorily interpreted, only upon the supposition that Christ used the word day, in the sense of 1000 years, it being when Christ was upon the earth the fifth day, or during the fifth thousand years from creation. To-day and to-morrow, then, or this thousand years and the next thousand years during which Christ would work in saving souls, would complete the reckoning days of the great week of time; and then on the third day, on the third thousand years, which would be the seventh from creation, Christ would be perfected with all those who are redeemed in his everlasting kingdom.

In Hosea vi. 1—3, we find a consoling promise. The prophet says "Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth! These days can only be satisfactorily explained in the same manner; and taking these passages in connection with Peter's teaching them not to be ignorant of this one thing, that one day is with the Lord as 1000 years, &c. it may be that Peter had a farther and a more definite meaning, than the church has generally supposed, and that those periods were given for our instruction, when that day shall come, which God hath appointed, in the which he will judge the world in righteousness by that man Christ Jesus whom he hath ordained. B.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

DOW & JACKSON, PRINTERS.

Second Advent Camp-Meeting AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting, to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Perkins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz: at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st. And at Exeter, Me. Sept. 28th.

A. HALE,	} Committee
Y. HIGGINS,	
J. W. ATKINS,	
J. HAMILTON,	
A. BRIDGES,	
J. DAMAN,	
S. H. HORNE,	

Second Advent Camp-meeting. AT CHICOPEE, MASS.

This meeting will commence on the 25th day of August next. It is expected to continue eight or ten days.

The meeting will be located about four miles from Springfield, two miles from the steam boat wharf at Cabotville, and a half a mile east of Chicopee village. But we are negotiating with the agent of the Western rail-road, to stop within one mile and a quarter of the camp-ground. In this case, all persons from Boston, and east, and others from Albany and west, will be left very near on ground. Notice will be given of the arrangements in our next.

The object of the meeting is not controversy, but to present the truths plainly, and strongly to those who wish to hear, on the second coming of Christ at hand, and to wake up the slumbering virgins. For the Committee, J. V. HIMES.
Boston, July 27th 1842.

Second Advent Conferences. AND LECTURES ON THE SECOND COMING OF CHRIST.

BR. CALVIN FRENCH will give a course of lectures at the following places, at each of which a Conference of believers in the PERSONAL APPEARING OF OUR LORD JESUS CHRIST will be held, to continue four or more days.

1st Conference will be held at Guilford, N. H. to commence on Wednesday, Aug. 10 at 10 o'clock A. M.

2d In North Springfield, Vt. on Thursday, Aug. 18, at 10 o'clock A. M. in the Christian Chapel, lectures commence the evening previous at each place.

3d At Stillwater, N. Y. Saratoga Co. in the West Baptist Meeting House on Monday, Aug. 29th, at 10 o'clock A. M.

4th, With elder Isaac Wescotts Society in Stillwater, on Monday, Sept. 5th, at 10 o'clock A. M.

Lectures will commence at the last two places on Saturday eve. previous, at 7 o'clock.

N. B. ALL in the regions where our Conferences are held who love the appearing of our LORD, are invited to attend.
Aug. 3d, 1842.

Letters.

Received up to July 31st, 1842. From P. M. Fall River, Mass., Corinna, Me., McKees Half Falls, Pa., Hills Corner, Me., Ossipee, N. H. Stratford Corner, N. H., Hermon, Me., Lancaster, N. H., Queensbury, N. Y., Warehouse Point, Ct., West Needham, Mass., West Falmouth, Me., East Bridgewater, Mass., Hudson, N. H., Jamaica, Vt. Oppenheim, N. Y., Montgomery, Mass., Bennes Height, N. Y., Cornisville, Me., Marshfield, Vt., Clarksfield, Ohio, Providence, R. I., Frost Village, L. C. From Thomas M. Preble, Wm. H. Alden, Geo. Storrs, Joseph Bates, Wm. Miller, H. Patten, D. Goodnough, Joseph Randall, Charles Churchill, Geo. P. Martin, C. F. Stevens, A. J. Williamson, R. W. Reed, Joseph Currier, D. Burgess, R. T. Hancock, W. S. Campbell, Charles Morley, Jonathan French, G. W. Bates, John Pearson, J. Williams, Wm. Camp, A. C. White, Thos. J. Harvey, Wm. A. A. Shaw, W. King, Paul Stillman, D. Burgess.

Books Sent.

One bundle to H. Patten & Co. Utica, N. Y.—One to D. Burgess, Hartford, Ct.—One bundle to A. C. White, Yarmouth, N. S.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 19.

Boston, Wednesday, Aug. 10, 1842.

Whole No. 67.

Conversion of the Jews.

For whatsoever things were written aforetime, were written for our learning, that through patience and comfort of the scriptures we might have hope.—PAUL.

MESSRS. EDITORS.—I have read the communication on the return, and ultimate conversion of the Jews according to the flesh, in No. 14, volume 3, by brother Cheney and Henry Grew. I don't know much, certainly; so I am not the best able to judge of the right or wrong of their views; but I really feel that I can't have any fellowship with any doctrines the direct tendency of which is to "make the hearts of the righteous sad, and to strengthen the hands of the wicked that he should not return from his wicked way, by promising him life." Ezekiel xiii. 22.

I am sure my brethren C. and G. have sufficient love of Christ in their hearts to pardon me for candidly believing this to be the inevitable tendency of the views they advocate. But still I could not hope for this pardon if I did not attempt at least to show good cause for so believing.

First, then, it has the tendency to make the hearts of the righteous sad in two ways in particular; first, by giving over to the "disobedient and gainsaying" Jew, those exceeding great and precious promises which do otherwise make them rejoice with a joy unspeakable and full of glory. For instance; I had a "lively hope" in the inheritance promised to Abraham for an everlasting possession, and felt an assurance through the resurrection of the Lord Jesus from the dead, that I was an heir of this estate: wherefore my soul's only desire is to give all diligence to make my calling and election sure, that so an abundant entrance to the same may be ministered unto me (2 Pet. i. 10. 12) in the day of his "honor and glory." But, admitting this theory, I find that all these gracious promises of God to "HIS PEOPLE" are reserved for the "disobedient and gainsaying" Jews, when they shall return at the fullness of the times of the Gentiles, or the second appearing of the Son of God; for the land of promise is THEIR OWN LAND, and they shall build cities and inhabit them and plant vineyards and eat the fruit of them, &c: for by "HIS PEOPLE" we are to understand the chosen people among the Jews or fleshly seed of Abraham. Then, admitting this theory, what can I do to inherit this land for the possession of which I would count all things else but dung and dross, since I am not one of the fleshly seed of Abraham, and being satisfied that the reversion of the inheritance will end, and possession be given at the second advent of the Lord's Christ, who, himself, The Word of God, has taught us will be in a few months from hence? Admitting this theory, I say with my present desires, what can I do but wish myself an INFIDEL JEW; one of those who are, blasphemously I think, called "God's peculiar people"? This would make my heart sad indeed. For it is quite clear that if the promises are the Jews', as a people in behoof of their

descent from Abraham, they cannot at the same time be for the Gentiles by the grace of faith on the Son of God.

In the second place, this theory tends to sadden the hearts of God's people, (his according to scripture) by causing them to look for indications of the return of fleshly seed of Abraham as signs of the Lord's coming. They look, and look, as they have done for 1800 years, and at the present day find them as "disobedient and gainsaying" as they were in Paul's time, (for they are yet under the darkness, see Isaiah vi. 11. 12.) and therefore, are induced to say, not only in their hearts, but in the walls of Zion, My Lord delayeth his coming. Thus they are prevented from giving God's people according to the scriptures, "meat in due season, consequently they pine and are sad." Matt. xxiv. Is not this a plain conclusion from the premises?

We commonly hear it said by persons advocating their tradition, certainly the second advent of our Lord is a soul thrilling and glorious subject, and we doubt not it is nigh; and when we see "God's ancient covenant people, the Jews," collecting and emigrating to their own land, THEN look out for the Second appearing of Christ. This is the way the Devil has often led the church. Look out for the fulfillings of some of his traditions, which are always lies, as proof of the fulfilment of the Truth of God.

In the days of our Lord's first advent one of these was: (see 2 Kings xiv. 25.) No prophet cometh out of Galilee; Jesus cometh out of Galilee; Therefore, he is not that prophet that should come—the Christ.

I say I can not have any fellowship with any tradition or doctrine which would strengthen the hand of the wicked. This doctrine does it in numerous ways, and hence I conclude it cannot possibly be a correct view of the prophecies.

I conclude this before I open my Bible; common sense dictates it. But when I begin to search, my heart is cheered and comforted, for I find this heart-sadening doctrine for the saints of Gentile descent, utterly at variance even with the Scripture quoted to sustain it: so that like all the mists of satan's raising, it vanishes before the marvellous light of God's own truth. I find that the inheritance is not at all reserved for the Jew on any condition whatever; but for ALL "they who are kept by the power of God through faith unto salvation; ready to be revealed in the last time," i. e. when the times of the Gentiles are fulfilled. That then all who be Christ's, who have received the seal of the righteousness which is by faith, the circumcision of the heart; (of which the circumcision of the foreskin was only the outward sign, and any schoolboy would know what Paul means, when he shows that the sign of circumcision without the circumcision is nothing. Rom. 2 and elsewhere) from righteous Abel down to the last of the servants of God who shall receive that seal, unto the sounding of the seventh trumpet, shall at the sounding

of that trumpet's voice, be delivered from all their enemies, Luke i. 74, and the last enemy that shall be conquered is death, 1 Cor. xv, then we shall "serve him without fear in holiness and righteousness before him all the days of our" everlasting "life," Luke, i. 75. Being made partakers of the Divine nature, having escaped all the corruptions that are in the world through lust. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel and the trump of God, and the dead in CHRIST shall rise first, then we who are alive and remain unto his coming shall be caught up with them to meet the Lord in the air, &c. 1 Thess. iv. 16, 17. And at that same time ALL who have not then obeyed the gospel will be destroyed with an everlasting destruction from the presence of the Lord, &c. 2 Thess. 1.

That thenceforth Israel, "all Israel,* shall dwell safely alone" in "their own land;" after all wickedness is "cleansed out of it;" and the tabernacle, the true tabernacle of God shall descend out of heaven, and he shall dwell with "his people" for ever, Rev. xxi. and a king shall reign over them and prosper, and shall execute judgment and justice in the earth, and he shall be called THE LORD OUR RIGHTEOUSNESS. The meek shall inherit the earth.

These things I find secured in God's people by his own immutable oath. I know his word cannot fail. But I find nothing promised to the rebellious Jews. Are they God's people? Bro. Grew says they are. Wonderful, Bro. Grew! Can you not believe Paul, who tells you the people whom God tried over and over again, and called to all the day long, were a "disobedient and gainsaying people." Why, I am sure Paul would never have thought that any child of the light in the nineteenth century could have taken him to mean "God's people" by a disobedient and gainsaying people, see Hosea i. 9. Matt. xxiii. 37, 38. This is evident from the question which immediately follows: "I say then, hath God cast away his people? God forbid!" Yea, so exclaims every child of God. He could not be so unfaithful to his own word. No, verily, nor ever will. Is there any ambiguity in this part of the apostle's teachings? Is there any room for difference of opinion among the saints? I know brother Grew and many other good brethren think widely different from me. But can any thing be plainer.

1st, God hath not cast away HIS PEOPLE which he foreknew, Rom. xi. 2.

2d. God did cast away the Jews as a (disobedient and gainsaying) people, xv. 20.

3d. Therefore they were not God's people.—Is not this correct—conclusive?

There was a remnant according to the election of grace; these were God's people—Paul was one of them—they were not cast away at all, Rom. ii. The Jews as a people were cast

* By all Israel, I understand all who in every age have wrestled and prevailed with God by faith in the everlasting covenant, and thus become partakers of his righteousness, by imputation a prince with God.

off for their unbelief: the election standeth by faith, having attained to the righteousness of God which is of faith; the same circumcision of the heart as Abraham had while as yet he had not received the sign of it, viz. outward circumcision of the flesh; that he might be the father of ALL them that believe, though they be not circumcised (in the flesh as the Jew,) that the righteousness of God might be imputed unto them also. Rom. iv. 11. For Christ is the end of the law for righteousness to EVERY ONE that believeth. For there is *no difference* between the JEW and the GENTILE, for the same Lord over all is rich unto all that call upon him:" and there is *NO DIFFERENCE*. x. 4, 12. There is *no difference* saith the word of the living God, and my dear brethren C. and G. profess to believe that word, and they tell the "disobedient and gainsaying" Gentile that they shall be turned into hell with all the nations that forget God. This is right and Scriptural. But at the same time, they tell us the "disobedient and gainsaying" Jews shall be saved with faithful Abraham, and inherit all the blessings God has in store for the righteous.

Can men believe this? I confess I could not, it is so self-contradictory. Thus it is that the traditions of the elders mixed up with the gospel make the word of God of none effect.

Further; is not such a doctrine as this calculated not only to strengthen the hands of the wicked, both Jew and Gentile, but also to mystify the word of grace to the dear saints of God; for who can understand it in harmony with the whole Scripture? Many, very many of our dear brethren admit it. "*It must be so*," they conclude because their minister preaches it, and thinks so; but they leave it as their minister is obliged to do, for the display of some extraordinary and mystical purpose of God, which it is most clear neither minister nor people understand. Thus their faith in a great portion of the blessed word is only bare admission of an inexplicable something; and hence the next step, they conclude "*the prophecies cannot be understood*." And men's hearts wed themselves so tightly to preconceived opinions, that they are *unwilling* to believe any doctrine that cuts them up by the roots, as the doctrine of the second advent in 1843 does. It is this in my humble opinion which has made many thousand scoffers now in the churches.

Dear Editors, I fear I have written too long a letter, pardon me this time.

I purpose in my next to examine the peculiar features of brothers C. and G. with the Scriptures they have quoted in support of their grounds; and if these plainly prove the negative, I think my brethren will believe it and let the tradition go. By the way, I do not pretend to teach—I am no teacher—but I think the Scriptures are so plain in this matter, that a wayfaring man, though a fool, as I am, need not err therein. If I have said any thing in this which grieves any of my brethren, I trust they will pardon me for the love of our common Lord; and if we do *provoke* one another, let it be but *unto love and to good works*, only let us have the TRUTH. Error is of sin and gendereth bondage, whose end is corruption. It is the truth alone can make us free with an everlasting freedom. And blessed be God, we have this assurance in his WORD, the true LIGHT, who became flesh that he might testify unto the truth; that "whosoever receiveth his words shall not walk in darkness but shall have the light of life"—viz. the truth. Yours,

July 10, 1842.

J. WOLSTENHOLME, JR.

Letter to Rev. L. F. Dimmick.

North Wrentham, July 20, 1842.

REV. L. F. DIMMICK,—

Dear Sir,—In the advertisement to the third edition of your discourse on "The End of the World not yet," speaking of Mr. Miller's Review, you say, "The latter half of the Discourse, moreover, occupied in examining the proofs of the new theory, is almost entirely unnoticed in the Review." By this, I suppose that your Discourse, especially the latter half of it, was an effort against the views of Mr. Miller, concerning the Second Advent of our Lord. As you intimate that you have shown Mr. Miller's theory is an "airy castle," I will devote a little time in the examination of your argument.

On page 22, after giving some of Mr. Miller's views of the four kingdoms in Daniel, you ask, "Does not the common view of the passage appear altogether more likely to be the true one; which makes the four kingdoms extend to the coming of the Messiah, and the establishment of his dispensation?" If you mean by this, that the common view makes the four kingdoms extend to the coming of the Messiah, and no farther, I would say this is *not* the common view; and if you mean that this view makes the four kingdoms extend to the coming of Christ, and then on to the time when "the kingdoms, and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High," which you admit on page 23, then you mean just what Mr. Miller says; therefore your remarks on this point amount to nothing.

Again, you ask, "Is not the Christian dispensation the kingdom which the God of heaven would set up, according to the preaching of John the Baptist, and Christ himself, when he appeared, The kingdom of heaven is at hand." I suppose you mean the gospel dispensation, and if so, the two cannot be the same, yourself being judge; for you very properly say the kingdom brought to view in Daniel vii., "is an *everlasting* kingdom." Or, do you think the gospel dispensation will last *forever*?

The kingdom in Daniel is a kingdom which the God of heaven was to set up; of course this would be God's kingdom. That the kingdom brought to view here is *not* the gospel dispensation, is clearly proved from the New Testament. Luke xix. 11—15. The reason for which Christ spake this parable is asserted, "Because they thought that the kingdom of God should immediately appear." He, by this parable, corrected their mistake. He compares himself to a nobleman who went into a *far* country, &c.; thus he gave them to understand that the kingdom of God was *not* about to be set up, as appears, Matt. xxv. 19. After a *long* time the lord of those servants cometh and reckoneth with them." Comparing the two places where this parable is recorded, we plainly see, that the kingdom in Daniel and the gospel dispensation cannot be the same. We also see that this kingdom will not be set up, nor appear, until Christ comes to judgment. Therefore we prove that the four kingdoms in Daniel do have reference to the final judgment, and end of the world.

In Luke xxi, where Christ gives an account of his coming and of the end of the world, verse 31, he says, "So when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." They were not to consider it *nigh* at hand, until they should see

these come to pass. Are, then, the kingdom of God and the Christian dispensation the same? If so, pray tell us when the latter commenced. Our Lord connects his kingdom with his coming, Matt. xvi. 28. "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." This, Peter, James, and John saw in miniature on the mount of transfiguration. Matt. xvii. 1—5, 2 Pet. i. 16—18. By this and other instructions of the Savior, Peter learned to couple the kingdom of heaven with the coming of his Lord. Hence he says, "Who shall judge the quick and the dead at his appearing and kingdom." So far is the kingdom of God from being the gospel dispensation, that we are taught under the latter, to pray, "Thy kingdom come." And when it comes it will fall on the Roman kingdom in its last form, the feet, and break all other kingdoms to pieces, and carry them away forever. Then will God's "will be done in the earth as it is done in heaven."

Then, again, on page 23, you say, "The millenium, moreover, or Christ's personal reign upon earth, which some are expecting, is to be but a *thousand* years; while the kingdom here brought to view is an *everlasting* kingdom." You ask, "Can the two be the same?" I answer, No. Neither can this kingdom be the same as any other limited time, however long. Thus the argument turns against yourself, and by your own showing, you prove that the kingdom and the Christian or gospel dispensation, cannot be the same. Besides, you speak of some who believe that the reign of Christ upon earth is to be but a thousand years. This remark will not apply to Mr. Miller; for he believes, when Christ comes to set up his kingdom, that he will sit on the throne of his father David, "and of his kingdom there shall be no end."

Pages 24—30, you devote mostly to remarks upon the little horn, brought to view in Daniel viii. You try to show that this pointed out Antiochus. You ask, in conclusion, "What will you make of those coincidences?" Now if we can credit the history of the Roman power, we know that the things spoken of the little horn will apply far more strictly to that power than to Antiochus; and I ask, in reply, What will you make of *these* coincidences? In applying the 2300 days to Antiochus, you have failed to show their fulfilment; so has every other writer that I have seen. To fail here, is to fail in the main point; and you seem to be aware of this. You might have called to your aid, Chase, Dowling, Skinner, and others; still you would have made a sad failure. I ask, What will you make of this discrepancy?

You have thrown in a number of questions, for what purpose I cannot say. On page 26, you ask, "Must days always be reckoned for years?" I ask, Who ever said they must? Page 27, "Is the world ever called the *sanctuary*?" Who ever said it was? After noticing the 1260 days, during which time the witnesses were to prophesy in sackcloth, on page 31 you ask, "Now what evidence is there that these numbers are designed to reach to the end of the world?" What do you mean by this question? If you have read Mr. Miller, or Mr. Fitch, from whom you have quoted, you know that they say no such thing. They say, that these numbers ended in 1798. These are a sample of the questions you have put throughout your discourse. Do you mean to

misrepresent Mr. Miller, and throw darkness upon this most interesting subject, the Second Advent of our Lord? I would hope not, though these are the direct effects.

Then you next introduce the "first resurrection," Rev. xx. which you understand to be figurative. The first argument you present is, that the book of Revelations is highly figurative. But will not this argument against a literal resurrection apply with equal force to a literal judgment, in the same chapter? You have written verses 11—13 in capitals, thus making the language doubly emphatic. Then you say, "This is the judgment which the Bible reveals." With equal propriety I might bring the same objections to a literal judgment, and thus write verses 4—5 with a double emphasis, and say, This is the resurrection which the Bible reveals.

Again, you say that the seven churches brought to view in chapters ii. and iii., were "real churches." To apply them to seven periods, or to make them figurative, you think is "fanciful in the extreme." Why so? Are they not in a "highly figurative book?" Why, then, are they not to be understood figuratively? You have not told us. Yet you say that the resurrection is figurative; and to strengthen the argument, you say, "The book, seals, trumpets, beasts, witnesses, dragon, old serpent, key, and the chain, are all of this description." You have gone over most of the book to find figurative words to make your argument the stronger. Now suppose I apply this to the seven churches, will not the argument hold good? In the description of the last church we find the following: *rich, goods, blind, naked, gold, fire, white raiment, nakedness, eye-salve, spue, door, knock*; all figurative words. Is not, therefore, the Laodicean church figurative? You say no. And you are obliged to say no. Why so? Because, if these churches are prophetic, the Laodicean being the last, the representation of it stands opposed to that character of the church, in its last state, which a figurative resurrection supposes it to possess.

This is the point to which you are driven by your argument against a literal resurrection in Rev. xx. What shall we say of the interpretation of a passage, which, in order to sustain it, compels a person to contradict himself in the interpretation of another passage? "Let the inquiring consider this point." You have said, on page 39, "The whole book of Revelations is a highly figurative book." Yet, in order to prove that the end of the world is not yet, you find no difficulty in understanding as much of it literally as will answer your purpose. I may understand the seven churches to be either literal or figurative, and my views of the first resurrection remain unaffected.

In the second place, you argue against a literal resurrection, because John saw the *souls*, &c. You say, "their souls simply." Almost from one end of the Bible to the other, the word *soul* or *souls* is used so as to include the "whole being in an embodied state." Take one example. "And we were in all, in the ship, two hundred, three-score and sixteen souls." Did Paul mean their *souls* simply, or their souls and bodies? We see that the word *soul*, on which you lay so much stress, does not stand in the way of a literal resurrection. You may say that the circumstances make it evident that Paul included the bodies of those who were in the ship. And for the

same reason I understand John to include the bodies of those who "lived and reigned with Christ a thousand years," before the rest of the dead, or wicked, lived again.

Then again you say, on page 33, after quoting verse 4, "It is a description of the martyrs. These alone, with the righteous living at the time of the judgment, who are to be changed, are to constitute the subjects of Christ during the millenium!" No other will have any share in the first resurrection. Now to me it is plain that John includes all the righteous. After noticing the beheaded for the witness of Jesus, he says, "And who have not worshipped the beast, neither his image," &c. That is, those who had not worshipped, nor received the mark of this world. The *martyrs* had not done this, of course, and so they are distinguished from all others in the vision of John, by their name simply. What you mean by the "change of the righteous living at the time of the judgment," I am unable to say, unless you believe with Mr. Miller, that the judgment begins and ends with the millenium.

Your third argument is, that a literal resurrection "makes two final judgments. But this by no means follows. The judgment may take place with all at one time, and the execution of the judgment may take place at different times, as believed by some who embrace Mr. Miller's views of the manner and time of Christ's coming. You ask, "Is not the sentiment at variance with all the views that have been entertained on this subject by sober men?" If you mean by two judgments, what Mr. Miller says, I would say no, and I would be glad to think that you did not know it. In support of your argument, you bring Acts xvii. 30. "God hath appointed a day, in which he will judge the world in righteousness: 'Not two days, but A DAY,' on which you lay double emphasis. By this I should suppose that you mean God will judge *all* men during the time of 24 hours. The length of this day depends on circumstances. It evidently covers all the time that God is pleased to take from beginning to end; and this may be a thousand years, as believed by Mr. Miller; at the beginning of which the righteous may be raised and judged, and at the end the wicked may be raised and judged. The day of temptation in the wilderness covered all the time of provocation, which Paul says was 40 years, Heb. iii. 8—9; so the day of judgment may include 1,000 years. The judgment may begin with the house of God,—the righteous,—and end with the wicked a thousand years after, when those will be raised, on whom the second death will have power.

Your next refers to John v. 28, 29. "The hour is coming, in which all that are in their graves, shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." But why did you not make this *hour* as emphatic as you have the *day*, in the above passage, and confine it, either to sixty minutes, or to *one time*, as the latter, perhaps, is what you meant by a *DAY*? Was it because it would look out of place when compared with the hours in verse 25? Then you say, "Are not both classes raised and judged at the same time?" This passage by no means proves it. Our Savior simply asserts the fact, that both classes shall be raised and judged, and this would remain a fact though one thousand years should follow the resurrection of the righteous, as John says, "The rest of the dead lived not again until

the thousand years were ended." So with your other passages; they fail, when brought to prove your position.

As another argument to prove that this resurrection is figurative, you refer to several texts where the idea of conversion is conveyed. Such as the following; 1 John iii. 14, "passed from death unto life." Then you ask: Is not "passing from death unto life a resurrection?" But unfortunately for you, the Bible does not call such a change a resurrection. In every place where you have used the word under this head, it is a word of your own making. We wish to know what the Bible calls a resurrection.

Then on page 30 you refer to John the Baptist, who was called Elias. You seem to think that the martyrs will live, in the same sense that Elias lived in John. That is, those who have a part in the first resurrection will possess the spirit and power of the martyrs, in the same sense that John possessed the spirit and power of Elias. I know that this is the opinion of many. Yet I conceive that the case of John and Elias has no bearing on the subject; and for the following reasons:

1st. There is not the remotest reference to them in the account of the first resurrection, other than the fact, that they are included in common with all others.

2d. The promise of Elias, given to the Jews, was explained to mean John, and that before he was born; "He shall go forth in the spirit and power of Elias?" But the resurrection is no where explained to be any other than what John says, "the first resurrection." The above being true, we have no more right to say that John did not mean by the resurrection just what is meant by the word when used in other places in the Bible, than we have to say, where John declares, "This is the true God and eternal life," he did not mean as he said. In both places he uses a sentence explanatory of his subject.

3d. The case of Elias and John is not parallel, hence it fails to illustrate the "first resurrection." The promise was not made to Elijah, but to the Jews. "Behold, I will send you Elijah the prophet." But what Jesus says of those who have a part in the first resurrection, is a fulfilment of promises made to those very persons. Christ told his disciples, that they who followed him should, in the regeneration, when the Son Man cometh, sit on twelve thrones, judging the twelve tribes of Israel. This, and other promises of the same kind, are never lost sight of by the Apostles. Hence Paul says, "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" This promise of our Savior, John first sees in his vision, in anticipation by the whole church through their representatives. Rev. v. 9, 10. "For, thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests, and we shall reign on the earth." Then in chapter 20 his mind is carried forward to the fulfilment of the promise. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads; and they lived and reigned with Christ a thousand years." [To be cont.]

THE SIGNS OF THE TIMES.

BOSTON, AUGUST 10, 1842.

Editorial Correspondence, No. VIII.

DEAR BRO. HIMES,—This being the seat of the Maine Conference of the Methodist Episcopal Church, I came to the place on Wednesday, the 20th inst. on the invitation of a friend residing here; and in connection with brethren Atkins, Cox, Robinson, of N. H., and others who are sounding the *Midnight Cry*, have kept up our lectures each day and evening since. And it has been a time of triumph for our cause. God has owned our poor labors in the awakening and salvation of souls. Last year, as you will recollect, I attended the session of this Conference, and found a most hearty opposition from the preachers in general; and when at length I obtained a house for a lecture, there was not one among the company, that I could find, to go into the pulpit and pray for such a heretic. Not so, however, this year. I now find a noble band of the members of the Conference, who are hearty believers in the coming of Christ in 1843. I have not the exact number, but think there are not less than twenty believers in the doctrine, most of whom embrace the time. Then another large and increasing class, are interested in the discussion, and wish to know, and are seeking the truth on the subject. This great change is to be attributed, in a great measure, to brother Cox's labors in this cause. And the greatest part of the preachers who embrace the doctrine, were on his district last year. The books, also, which were scattered last year, have not been lost. But notwithstanding this triumph of the cause the past year, you must not suppose that there is no opposition to either the doctrine or its advocates; for there is much to both. There has been a studied and persevering effort, on the part of some, to crush bro. Cox, and ruin his influence. But he has most nobly stood before the fury of the tempest, and braved its power. He has gone through the fire, and his enemies themselves being judges, not a hair of his head is singed. God has in a most wonderful manner stood by and delivered him. To him be the glory.

But, for his heresy, he was removed from his district, and was placed in a distant part of the Conference, at Orrington, on the Penobscot; so that he is in one of the most eligible positions to spread the *Midnight Cry*, in the Conference. His successor on the Portland District, who is himself an unbeliever in the doctrine, called his preachers together after the Conference closed, and assured them that he should make no opposition to their preaching the doctrine as much as they pleased.

Brother Atkins was called to an account for his heresy, or, more properly, for leaving his people before the close of the year, to preach it. He made a most powerful and feeling defence of his course, and faithfully proclaimed the *Midnight Cry*. A motion for a vote of censure on him was made, but there were only three or four speckled birds among a hundred and fifty members of the Conference, who would be found to raise their hand against him. The Lord forgive and pity them. They must have felt strangely in their solitude. Brother Atkins has taken a location to go out and sound the *Midnight Cry*. There are also two or three local preachers in the full faith of the doctrine, who

are going out to preach it, and devote themselves to the work. We have power enough now in this state to take it, and it will be done, that is, as far as the awakening of the virgins and the understanding of the wise is concerned. Finally the doctrine has taken deep root here, and will grow and increase more and more.

I hear, from various sources, that brother Oakes, who came down from Boston, last winter, is doing a good service to the cause, and God is with him.

Yours in the blessed hope, J. LITCH.
Gardner, Me. July 28, 1842.

Concord, N. H. Campmeeting.—The result of this meeting is good, and the interest awakened in that section of the country, deep; and we doubt not fruit will be seen after many days. A particular account may be expected in our next from brother A. Hale.

The False Alarm.—Rev. James A. Hazen of South Wilbraham, Mass. has just published a sermon with this appropriate title, designed to counteract the influence of Miller's theory, when 1843 has passed. The following is a specimen of the alarm he is sounding. The sermon will be more fully examined hereafter. *Wonderful production!!*

Now my friends, I place myself in imagination forward beyond the year 1843, (although indeed before that time, I may sleep with many of my congregation in death,) I see the sun as usual rolling around the world, and men engaged as they now are, in the pursuits of life. I pause and listen to the talk of different classes of men. Yonder I see a club of infidels, and as they make merry, and fill the air with their profane jests, I hear such expressions as these. "Aye, I knew it was so. The Bible is proved a lie, and its religion priestcraft." I see them ensnare the unsuspecting youth in their toils, and with new zeal scatter the books of Voltaire and Paine, and with them "The *Midnight Cry*." Tell me not that this will not make infidels.

I look again, and I see another circle, who talk in the following manner. "Aye, I knew it was so. The notion of a general judgment is a bugbear; the necessity of conversion is a mere dogma; revivals of religion are all a farce. Yes," they say, "for here is a sheer delusion—a perfect falsehood that has produced the whole." O, tell me not that this will do no harm; for as well might you put dirk and pistol into the assassin's hands, and say it would do no harm: for by the utmost that you could do, you could not arm the enemies of the truth with such a weapon of destruction as this!

I therefore feel called upon for myself, and in behalf of the friends of truth, now beforehand, solemnly to protest, that we disown all participation in this scheme, and we disclaim all responsibility for its results. We regard it in the same light that we do the artifices, with which the heathen priests frighten their devotees, and the cunningly devised fables, with which the papal hierarchy dupe their votaries. And all which legitimately springs from it, we regard as of like character. I do thus record my solemn testimony: and to the man, who in 1844, shall attempt to turn this scheme and its results against the Bible, and against religion, I say "Hold! This scheme is no part of the Bible. It is no part of the instrumentality appointed by the God of the Bible: its results have nothing to do with the religion of the Bible: it is a scheme of deluded or wicked men; and to their account place its results."

"The Morning Post."—Several articles have appeared in this paper, from a correspondent, relating to the camp-meeting at East Kingston. Many things in those articles were correct. But the last article of July 11th, contains many ridiculous and shameful things, which we believe have no foundation in truth. What motive the author could

have in giving such things to the public, we know not.

False! False!! False!!!

The true believers in Millerism have had a "Second Advent" meeting in New Hampshire, and come to the conclusion that all things here below, or the end of the world will happen on the 3d day of April, 1843. If any gentleman has any particular business to settle, let him do it speedily.—The doctrine is rapidly spreading.

We say with the Bible, that "of that day and hour knoweth no man." Eds.

REVIVAL AT THREE RIVERS, MS.—From a letter, received from a Christian brother, dated Three Rivers, July 18, 1842, we are pleased to learn that a revival of religion has been enjoyed since the 16th of June, and is still in progress. Elder C. Tilden, the pastor of the Baptist church in that place, baptized twenty-one last Sabbath, as the first fruits of this harvest, and others are expected to follow the Savior in the same ordinance soon.—*Ch. Watchman.*

Wm. Miller has recently given a course of lectures in that place. Why did the Watchman keep this back? Ah! Why? Eds.

THE CRISIS AGAIN.—We give the article under this head another insertion this week, because we wish to strike off an extra number containing it, for general distribution. Under these circumstances our kind patrons will excuse us for a second insertion.

The Crisis has Come!—The time has now come for me to say something respecting myself and my respected colleagues, in connection with the cause we advocate. During the three last years I have given my special attention to the subject of Christ's second coming in the clouds of heaven, as being near at hand. I am fully persuaded of the truth of the theory respecting it, as advocated in this paper. I will here say once for all, that I am confirmed in the doctrine of Christ's personal descent to this earth, to destroy the wicked, and glorify the righteous, some time in the year 1843. This is not the place to give my reasons. These I shall give in their proper place. My design in this article is only to make a brief statement of facts, and of the course we intend hereafter to pursue.

From my first knowledge of the doctrine of Christ's Second Coming being at the door, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (which as already stated above, I believed) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our first object was to start a newspaper, which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely disseminated.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of Brethren Litch, Fitch, Cox, and others, have been published, with various Tracts, all of which have been very widely scattered. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean. In this country they have been scattered profusely.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures on the subject. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places. He did so without compensation, except his friends contributed to defray his expenses. These lectures, with brother Litch and others, in

connection with our General Conferences and late Camp-meetings, have stired up the entire community to look at this subject; thousands of whom, by the examination of the Scriptures, have embraced the doctrine. Thousands of sinners have been converted.

THE GREAT MASS OF THE CLERGY.

They at first treated the subject as a *visionary one*; and with general contempt. So also the church. The world of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being nigh!

THE TIMES HAVE CHANGED.

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—"saying My Lord delayeth his coming."

THE CRISIS HAS NOW COME.

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to hush the voice of alarm to the slumbering virgins.

The opposition now comes from high places, as well as low. We quote one example. It comes from the high place of Orthodoxy in New England. It is ominous.

PROFESSOR STUART, in a late work entitled "*Hints on the Interpretation of Prophecy*," thus expresses himself in his preface in relation to this movement:—"It is time for the churches in reference to the matters now before us to seek some refuge from the tumultuous ocean on which they have of late been tossed." Accordingly, the attacks are now made upon us in almost every pulpit and newspaper under their control. Other sects follow. For though they be divided among themselves, they are united in opposing us. The means resorted to are various. Some give false interpretations of the prophecies, so as to prove the doctrine of "peace and safety." Others denounce and slander us and our views.

In this work of opposition we find a strange medley of Orthodox and Universalist,—Apostates, Deists, Atheists, and professed Christians, of different denominations, all uniting in the cry of "peace and safety" to the church and world, "when sudden destruction is coming upon them."

We are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the public mind at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we cherish, as "the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providence has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

WHAT IS OUR WORK?

It may be asked, what our work consists in?—We reply, 1. To expose the *fabulous* and soul-destroying doctrine of what is termed the *temporal millennium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear, a second time without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the literal and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. In that covenant all are one in Christ, and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the *world's conversion* are dreaming over empty treasures and singing the song of "hard times," while the emissaries of Anti-Christ, are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten missionaries* where the advocates of the world's conversion have *one*, and as a general thing they are more efficient. They are "making war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of *heaven*, but the idea of the entire conquest of this world by human instrumentality, is of *men*. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and, that the harvest was the end of the world." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah and of Lot in Sodom. This done,

WHAT IS OUR DUTY?

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom. And to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connection with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in sentiment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but *notoriety*, &c. Well, God knoweth, and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no "strange thing had happened."

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—with whom the truth always resides) they have, and they will still hear us.

BUT WHAT AFTER ALL IF YOU SHOULD BE MISTAKEN?

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the time, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have, and now are producing the most salutary effect upon

the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the virgins were awakened, and prepared to meet their Lord? If then we are mistaken about the time, what harm can result to the church or world?

TO THIS OUR OPPONENTS REPLY;

1. *It will make Infidels.* If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the *fifty-first* event will take place in a given year: say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels.

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the off-scouring of all things that we might discharge our obligations to God and man. Shall we lose our influence for this? Who believes this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understood them. Will it be for giving the clearest and strongest reasons for our faith? "But we did not believe your expositions." Neither did Deists, or Atheists! "Well we did not believe a word about it." Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own *ignorance* and *unbelief*, of course. "Well, you cannot say that of our ministers? They will laugh at you, they did not believe it." Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Did they not fail to give us a better and clearer view of the prophecies? What then will they have to laugh at? Plainly, 1. their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844. Wonderful! Wonderful!!

BUT WHAT AFTER ALL IF WE SHOULD BE RIGHT.

1. What will become of that faithless and graceless minister who has been crying "peace and safety, when sudden destruction cometh"—"saying, My Lord delayeth his coming." "The Lord of that servant will come in a day when he looketh not for him, and cut him assunder and appoint him his portion with hypocrites and unbelievers."

2. What will become of sceptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is "revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe."

O ye professed servants of God, awake, awake from your slumbers. Look into this subject; examine well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready, O let them not reproach you in

the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not, hesitate not. "PREPARE TO MEET THY GOD."

JOSHUA V. HIMES.

Boston, July 25, 1842.

From an Album.

Could I but speak of years to come,
And tell of mem'ry's joys,
When in old age and solitude,
You'll think of by-gone years.

Bright tinsel scenes through life I'd paint,
And strew with flowers the way;
And then look back in retrospect
To mark how bright the day.

Visions like this have oft, too oft,
Appeared in fancy's dreams,
But time has shown how false the heart,
That sung of those gay scenes.

But naught like this can I portray,
Before your youthful eye;
I only see in the future day of earth
A hand-breadth eve.

But scenes of brighter hue I'll paint,
Than earth could ere afford;
Immortal life, eternal joys,
The Paradise of God;

The tree of life, its healing leaves,
And living streams of grace,
May all be yours through Christ who saves,
If you this portion take.

A few brief days as yet remain,
Of all we call "old time,"

Then Michael stands one foot on sea,
And one on solid land,

And cries "by heaven, no more shall time
To sinners ere be given,
God's mystery is all fulfilled
By all his servants writ'n."

Daniel beloved, that mystery,
Most clearly did portray,
Two thousand days, three hundred more,
Should fill the church's day.

Those days, as I have understood,
So many years have been;
Before our Saviour's nativity,
Four hundred fifty-seven.

And eighteen hundred forty-three,
To this again to add,
And find the two to make a whole
Of twenty-three hundred.

In forty-three, these days will end,
If I've made no mistake,
And Christ return to earth again
His kingdom here to take.

An Advent Acrostic.

"The Bridegroom is coming!"—"is coming!"—"is nigh!"—

"He's now at the door," hear the loud "Midnight Cry."

Earth echoes aloud, and the echo again
Back echoed, resounds from the sea to the main.
Round the world lo it flies, like the lightning's wing sped;

Infusing delight to the living and dead:—

"Dear Savior," they cry, "ah, how long will it be
Ere our blood be avenged, our triumph we see?"

"Go tarry a little," the Savior replies,
"Revenge will then come, and come with surprise."

O "virgins," wise! "trim your lamps," "ready" be;

O il! procure whilst you may—whilst offer'd so
"free,"

Mind not what the world may insultingly say,
Come get a supply,—not a moment delay.

O! now, e'en "the cloud" that o'erhangs thee is dark,—

Make haste, and procure thee a place in "the ark."

E'en should it not come, will it injure thee sore?
"The ark" thou must gain, ere thou Jordan pass o'er."

H o, then! enter now, and be safe evermore.

G o on! ye bold heralds, the "cry" never cease;

O ve satan "no quarter," give sinners no peace,

Y e must not be silent, ye must not blow low,

E ach note must be full, and each herald must blow.

O ld, young, male and female, must join in the choir,

U nheeding the "scoffs," and the "tempter's" bold ire.

T his is not a time e'en to lay the trump down

T ill thou shall exchange for "a bright, golden crown;"—

O then, think it not, for the "crown" brighter shines,

M ore "laurels" ye win, and, more "combat" is thine,

"E ach other's burdens bear," each help each along;

E ach other's griefs share,—each will "join in the song,"

T ry then to prove true to yourselves, man and God,—

H old on to the end, in "the path worthies trod;"

I n prayer never faint;—in a very few days,

M e thinks, all your prayers, will be ended in praise!

S Hadley Canal, July 29, 1842.

Glorious Appearing.

BRO. HIMES:—I send you the two following pieces of poetry, which were obtained after some persuasion from a devoted brother in New Hampshire, by sister Burditt, of this place, for publication; believing they would be read with interest by all those who love the Lord's appearing, and are observing the signs of the times.

They were written several years ago, as the appearance of the poem abundantly prove, by one who is, and has long been "looking for that blessed hope and

GLORIOUS APPEARING.

1. Christ's second coming is at hand,
The day of God draws near,
When Daniel in his lot shall stand,
And all the saints appear.
2. The trump of God will quickly sound,
The dead in Christ arise,
While saints, who on the earth are found,
Will meet them in the skies.
3. To reign on earth a thousand years,
With Christ their living head,
Exempt from sin, and all their fears,
Redeemed from the dead.
4. The earth beneath their glorious feet,
Will then be wrapt in flames;
And satan bound his doom to meet,
In darkness and in chains.
5. With golden harps attuned to praise,
Then saints in glory stand,
On Zion's hill, to join in lays
With the seraphic band.
6. Eternal life is now begun,
To such a crown is given,
Thenceforth God's will on earth is done,
As it is done in heaven.

On Singing.

1. The parson grave, with reverend head
Ascends his sacred desk,
Invokes the presence of his God,
To meet his church and bless.
2. Next we behold in proud array,
The thoughtless and the vain,
With those who in our streets do lay,
The drunken and profane.
3. United with the church of God,
To praise their heavenly King,

To sound his mighty works abroad,
And home his tribute bring.

4. Others adorned with shining gold,
Join with this splendid choir,
For such a sum, the money told,
They'll praise the Lord a year.

5. Is this the praise that God requires,
Of those that fear his name?
Will satan deign to feed the fire,
Which dooms him to the flame?

6. Does God require at satan's hand
The praises of his saints?
Or will his blessed chosen band
Send him with their complaints?

7. Is satan's curs'd malignant rage,
Against the prince of Peace,
Thus done away in his old age?
And all his malice cease?

8. What concord hath Christ with Belial,
Or darkness with the light,
Or what part has an infidel
With saints in realms of light?

Thus we see what the word, the spirit of God, has taught a man in the common walks of life.

JONAS D. JOHNSON.

Lancaster, July 30.

For the Signs of the Times.

Wild Birds in Boston have made their abode this year, as if man had ceased to be their natural enemy, and the time had really come, when "there shall be none to molest or make afraid." The barn swallow, the sparrow, the king bird and the robin, have been seen and heard in various parts of the city, attending to their own business, as if at home, on a peaceful country farm, while the domesticated canary bird, and other little songsters, have died off as if by some fatal epidemic. Whether there is any remarkable Providence in this, as indicative of the signs of the times, it is not my purpose to decide. But it is a new thing under the sun. The old inhabitants, say they never knew any thing of the kind. The martin birds, which formerly seemed to have more fellowship and to take up their abode with man, died in the cold spring of 1832, ten years ago, since which scarcely one has been seen in this part of the country. The merry flight and twitter of the swallow in this city, attracted my attention and admiration early in the season, and brought to mind the impressive remark of our Savior, as if reversed.—"Birds of the air have nests, but the Son of man has not where to lay his head." The question followed, where have these their nests? when one was seen to alight under the projecting eaves of a house, where she had builded her nest. My attention was next drawn to the singing of a sparrow every morning near our window, soon after the dawn of day. It proved an inducement to me to rise at this unwonted, but delightful hour, to see as well as hear the little welcome visitor. After this I often noticed the little sparrow, sometimes upon the ridge-pole, sometimes upon the chimney of a neighboring house.

The following verse of Watts was sometimes brought to mind—

The sparrow for her young,
Provides herself a nest,
And wandering swallows long
To find their wonted rest.

At other times, this—

As on some lonely building's top,
The sparrow tells her moan,
Far from the tents of joy and hope,
I sit and grieve alone.

Again, when the reflection occurred, while looking at this little creature, that "not a sparrow falls to the ground without the notice of our heavenly Father," I felt rebuked for want of confidence in him, as often expressed in our fears as to the wants of the morrow. How these little birds were fed in the city, however, when they had scarcely an opportunity ever to touch the ground, was still a mystery. As to the king-bird, he lives upon the insects which he snaps on the wing, and seemed to find here rich

living. The robin we have not seen except in the cage: but a notice of these birds in the Morning Post, a few weeks since, enumerated the robin with some other birds, which had never come to our notice in the city. We thought the circumstance of these birds more remarkable than the universal decay of the button-wood trees in all parts of the country, which many have noticed. D.

Extract of a letter from J. Thomson.
Frosburg, Md. May 21, 1842.

DEAR BROTHER:—It may be pleasing to you to hear from this place. I do fully accord with you in all the doctrines of the Bible, respecting the prophecies, and the fulfilment of them. About six years ago I heard a sermon delivered in Annapolis, Maryland, on the signs of the times; but as he did not prove them from the Bible, I was not satisfied. I began to search the Bible for the truth. I was a few months afterwards in New York where I got one of Mr. Miller's books. I was two years searching and researching and comparing his views with the Bible. I became fully confirmed in the doctrine of the near approach of our blessed Lord near, and it has since been my chief conversation wherever I go, in whatever company I am placed. I have not been able to find any man that would dare to deny that the doctrine of the Advent was not so written, and left on record; but some of the wisest ministers of the gospel would turn me off by saying we had no business to search into the deep things of God, and others would be frank enough to tell me that they had never studied the prophecies, and for that reason could not say much about them.

I do not pretend to be a preacher of the gospel; but as I love my heavenly Father, and have respect for his Dear Son who has done great things for me, I deem it my duty to hold him up to the people in private and in public, as the true light of the world. And it is because the people love darkness rather than light that they do not believe; and they will not come to the light that their deeds may be made manifest.

A great change has taken place among us within a year past; a good many are beginning to search the Bible very closely, and many of them are embracing the truth. Some among the vilest of the vile have been brought in from hearing me explain from the Bible the near approach of the blessed Savior. There have been great revivals of religion in this part of God's vineyard. The Temperance cause goes just before the angel, that is flying through the midst of heaven, sealing the servants of God in their foreheads.

The people here nearly all agree that the end is near, when Christ shall come, and the Sanctuary shall be cleansed. Some of the ministers here begin to preach to the people, if Christ does not come in 1843, that we shall be disappointed.

But if it should come to pass that Christ should come, they would be awfully disappointed. They will not say he will, or that he will not come. I have circulated all the papers that I have received from your office. There is much excitement about them. I have tried to get the people here to sign for your paper, but the hard times prevent as yet.

So I remain yours, most respectfully in the Lord.
JAMES THOMSON.

Duty of Believers in the Advent Nigh.

DEAR BRETHREN:—No subject has such strong claims upon your undivided attention

and service, as that of the near coming of our Lord.

I ask, do we believe that the day of the coming of the Lord is nigh, even at the doors? Do we believe that in a very short time the Son of man will appear in the clouds of heaven, revealed in flaming fire, taking vengeance on them who know not God and obey not his gospel? Then how entirely ought we to be sanctified to God, and how faithfully ought we to be devoted to this unutterable cause. It is time that we begin to act as the stewards of God. We are bound to appropriate our strength, our time, our talents, our substance, our ALL, to the great work of the Lord. The probation of the sinner will soon cease. The time for doing good will soon be over. And if we are found among the slothful—among those who are wrongly appropriating the Lord's goods, how can we stand before the Great Master? Think of these things, and think of them now.—*Sec. Ad. Witness.*

A Boston Sabbath day Spectacle.

MESSRS. EDITORS;—As a distant visitor of your city, I beheld a spectacle yesterday, Sabbath morning, which I had not expected, in Boston the emporium of New England morality, or Capital of the land of steady habits. On passing with a friend to his accustomed place of worship, our ears were suddenly almost stunned with the loud notes of instrumental martial music. In the turn of the streets, we immediately beheld a large concourse, like a mob of people making their way down the street, up which we were passing. On their approach and passing by us, we beheld a military parade of light infantry or artillery headed by a band of music playing most imposingly one of the brisk tunes of the battle field. Their many high towering scarlet feathers in their brazen caps, their great, imposing and loud sounding many kinds of brazen instruments of music, their general adorning, and scarlet show of their garments, the pomp of their marching, and the general gaze of the multitude which they attracted, brought to my mind at once, the prophecies of the latter day "*Mother of harlots*," or "*Babylon the great*," sitting upon a scarlet colored beast, "*arrayed in purple and scarlet color and decked with gold and precious stones*," "*with a golden cup in her hand*," &c. The same display reminded me of the Babylonish "*cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music*," at the sound of which, Nebuchadnezzar the king commanded "*all the people, nations and languages*" to fall "*down and worship the golden image which*" he "*had set up*."

On witnessing to-day (Monday), what seemed like the same display of yesterday, I was told that the pompous procession of to-day, was a company of Boston light infantry with the Boston Brass Band, on their way to escort a company of Light Infantry, from the Boston Common to the rail road cars, on their way to Albany, their residence, from whence they came to visit Boston. I was also informed that the military display of yesterday (Sabbath), above mentioned, was only the passing of this Albany Company to the house of worship and escorted in this manner by the Columbian Artillery of Boston. Now if not contrary to the interests of the "SIGNS OF THE TIMES," I would enquire of you, whether such spectacles as the above, are common in your city on the Sabbath? Are they encouraged, or tolerated by the civil, military and ecclesiastical author-

ities of this metropolis? Again, if this Babylonish display of the popular principles and pomp, of human butchery on the Sabbath, under the scarlet cloak of an apostate christianity, be winked at by the authorities of Boston, is it not one "*great sign*," among many others, for the "SIGNS OF THE TIMES," that the church of Christ is now really in "*Babylon*," mystical, and loudly called upon, as by a voice from heaven, to "*Come out of her*," to avoid receiving "*of her plagues*," when now suddenly, in this fullness of her abominations, she is to be seen "*fallen, fallen*," and "*found no more at all*," after being destroyed by the brightness of the Son of man in his appearing to judge his enemies? A VISITOR.

Boston, July 25, 1842.

Letter from P. T. Kenney.

DEAR BROTHER HIMES;—It would have been a very great gratification to me to have met with you at the campmeeting, but providence directed me another way, and as I have always found self-denial useful, so in this instance, the blessed God has greatly watered my soul while I have been endeavoring to communicate to others, and to hold up that heart cheering promise, "*a little while and ye shall see me, because I go to the Father*." To all true disciples this promise is exceedingly comforting, and as they draw nearer the time of "*shouting the harvest home*," their joy and zeal in the cause of Christ increases. O that it might abound more and more until the entire church are able to say with the beloved disciple, "*come, Lord Jesus*." If this was the case we should not hear so many, when the Master says "*I come quickly*," say, my Lord delayeth his coming; no, they would rather be "*looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ*," and "*hastening unto the coming of the day of God*."

For the last two weeks I have been engaged in sounding the alarm in Mystic, Conn. Here I have found a people for the most part willing to hear, for notwithstanding the evenings are very short, the house of worship has been well filled night after night with attentive hearers, and the perfect stillness in the time of service was expressive of the deep interest of all present,—not a few are able to say "*yet a little while, and he that shall come, will come, and will not tarry*." The apparent effect of these lectures has been to induce the people to read the Bible more than ever before, to self examination and earnest prayer that they may be ready for the coming of their Lord. I have not escaped entirely the ridicule and censure of the cold hearted; this however I have observed, that infidels say but little against this truth, till some leading professor of religion begins to ridicule and oppose it. Indeed, half hearted professors are the worst opposers we meet, and generally they are they who will not hear or read on the subject, and I find that there is not half as much to be apprehended from those who examine the subject, as from such persons as suffer prejudice to blind the minds and harden the hearts. After all the principal argument I hear against the Lord's soon appearing is the repeating the threadbare falsehoods about Mr. Miller, the climax of which argument is, as generally used, "*no body knows any thing about it*." While then the wicked world are combatting the truth, and a voice out of the east and west, and the enquiry from the north and south are saying

"Watchman what of the night? Watchman what of the night?" We must continue to lift up the voice like a trumpet, and show that the morning cometh and also the night, yes, *the morning* of the final deliverance, of the whole creation that groaneth and travaileth in pain together until now, "into the glorious liberty of the children of God." And also the night of thick darkness for all that do wickedly. May God save the people.

Yours, P. T. KENNEY.
Mystic, Ct. July 30, 1842.

Sceptics in Trouble.

What benevolent creatures they are!

MILLERISM. Among the various fanatical schemes that have lately been broached to the world, we do not think that any have been so injurious in their tendency as Millerism. Hundreds, yes thousands of young men, once enterprising and imbued with a laudable ambition to obtain rank and influence among their fellow men, where they might have been instrumental of doing much good and in the end left behind them upon the sands of Time traces of their good deeds,

"Footprints that perhaps another,
Sailing o'er life's solemn main,
Some forlorn and shipwrecked brother
Seeing might take heart again,"

have through the blighting influence of the new scheme, suddenly become spiritless, misanthropes—neglecting their temporal concerns,—wholly given up to their wild dreams of approaching bliss.

It was but a day or two ago that a friend of ours was speaking of the injurious effects the Millerite tenets had upon one of his nearest relations. This relative, one year ago was possessed of an excellent farm, well stocked, and had every thing comfortable about him. By some untoward mishap, or some constitutional infirmity, he was led to embrace this new doctrine. The world was coming to an end in less than a year—why should he concern himself about the vain things of this life? He had enough property to keep him for a year, or for that matter, for three or four. He sold his cattle, neglected to plant his fields, and is now patiently awaiting the second advent. Scores of similar cases might be mentioned. Our readers, no doubt, will be able to pitch upon many that have fallen under their own observation.

But few, save of the *uninformed, and illiterate, embrace Millerism.* It is strange that any one can be thus cajoled, when it is a well known fact that similar calculations have been made—similar hues and cries set on foot on an average at least four times a century; for the last eighteen hundred years, all of which, of course have proved fallacious. However, when we recall to mind the success of Timothy Cochran, Joe Smith and similar impostors, our surprise in a measure ceases. We do religiously believe that were we to concoct the most absurd and ridiculous scheme that our brain was capable of conceiving, and promulgate it strenuously as of heavenly origin, we should soon have numerous followers.—*Portland Tribune.* A UNIVERSALIST paper.

Campmeeting At Littleton Mass.

The Campmeeting at Littleton is to commence Tuesday August 16, in a grove about two miles from the village on the road to Harvard. Let there be a general rally of all who

love the appearing of Christ. We expect a glorious time of refreshing from the presence of the Lord. Let the brethren in that vicinity come on with their tents prepared for a full campaign.

SIGNS OF THE TIMES.

BOSTON, JULY 27, 1842.

Tent and camp-meeting at Albany.

This meeting will commence Tuesday evening the 9th inst. We have not yet obtained the ground, but expect to make arrangements this afternoon. The meeting will continue about one week, and over the Sabbath. Bro. Fitch will be present; and we have some hope that Bro. Miller will be with us a part of the time.

E. HALE, JR. } Committee.
J. V. HIMES, }

Albany, Aug. 5, 1842.

Tent and camp-meeting at Springfield.

The Committee have made arrangements with Mr. Barnes, Agent of the Western Railroad, at Springfield, Mass. to favor those who wish to attend the camp-meeting, from Boston, and East, and from Albany and West. The *only* way this can be done, is for companies of 50, and a hundred persons, as the case may be, to get the number of tickets wanted, and be responsible for them, in which case, there will be a deduction made. Or a committee in any given place, may engage a Car, for a stipulated sum, and fill the Car on their own responsibility. Either of these courses can be taken, by our friends in Albany, Boston, Worcester, Palmer, and at any of the stopping places on the entire Road, by making timely application to the Agent, or the conductors. Remember, the Meeting will commence on the 25th day of August.

BOARD AND ENTERTAINMENT.

We advise all who can to prepare tents, and make provision for themselves. But as there will be a large number of strangers on the ground, who will wish entertainment, the committee have made arrangements with a responsible person, who will make ample provision on reasonable terms.

E. HALE, JR. } Committee.
J. V. HIMES, }

Aug. 5, 1842.

Second Advent Camp-Meeting AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting, to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Perkins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz: at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st. And at Exeter, Me. Sept. 28th.

A. BRIDGES, A. HALE, }
J. DAMAN, Y. HIGGINS, } Com.
S. H. HORNE, J. W. ATKINS,
J. HAMILTON, }

Second Advent Camp-meeting AT CHICOPEE, MASS.

This meeting will commence on the 25th day of August next. It is expected to continue eight or ten days.

The meeting will be located about four miles from Springfield, two miles from the steam boat wharf at Cabotville, and a half a mile east of Chicopee village. But we are negotiating with the agent of the Western rail-road, to stop within *one mile and a quarter of the camp-ground.* In this case, all persons from Boston, and east, and others from Albany and west, will be left very near on ground. Notice will be given of the arrangements in our next.

The object of the meeting is not controversy, but to present the truths plainly, and strongly to those who wish to hear, on the second coming of Christ at hand, and to wake up the slumbering virgins. For the Committee, J. V. HIMES.

Boston, July 27th, 1842.

Second Advent Conferences

AND LECTURES ON THE SECOND COMING OF CHRIST.

BR. CATVIN FRENCH will give a course of lectures at the following places, at each of which a Conference of believers in the PERSONAL APPEARING of our LORD JESUS CHRIST will be held, to continue four or more days.

1st Conference will be held at Guilford, N. H. to commence on Wednesday, Aug. 10 at 10 o'clock A. M.

2d In North Springfield, Vt. on Thursday, Aug. 18, at 10 o'clock A. M. in the Christian Chapel, lectures commence the evening previous at each place.

3d At Stillwater, N. Y. Saratoga Co. in the West Baptist Meeting House on Monday, Aug. 29th, at 10 o'clock A. M.

4th, With elder Isaac Wescotts Society in Stillwater, on Monday, Sept. 5th, at 10 o'clock A. M. Lectures will commence at the last two places on Saturday eve. previous, at 7 o'clock.

N. B. ALL in the regions where our Conferences are held who love the appearing of our LORD, are invited to attend. Aug. 3d, 1842.

A Second advent camp meeting will be held at Upper Gilmanton, N. H.

Providence permitting, to commence Aug. 25, at 5 o'clock P. M. on the farm of Mr. Matthias Kimball, about one mile north of the factory village.

The meeting will be held in a pleasant grove which has been laid out for the accommodation of about 40 tents. It will be continued about one week. The adjoining land has been secured so that no person will be allowed to set up victualing, or other stands, without the approbation of the Committee of arrangements.

Provision has also been made to accommodate visitors, who may not provide for themselves, with board and horse-keeping at a reasonable price on the ground. And all who love the appearing of our Lord Jesus Christ are respectfully invited to be present, and participate in the exercises of the meeting.

All our friends who can, are requested to prepare themselves with TENTS, and to have them on the ground before the hour for commencing services.

T. COLE, } General Com.
A. HALE, }

TRUNK LOST.

Rev. J. V. Himes, Sir,—On leaving the Kingston Camp-Ground, July 5, there was a black leather traveling trunk, with the initials, L. C. A. with brass nails, on the top of it, and a written direction on the end of it, (Lucia C. Atkins, Manchester, N. H.) carried to the rail road from the Lowell tent. There were two coachmen there, one of whom said he took the New Hampshire Baggage, it being observed that that trunk was to go to Manchester, N. H., he said it should be left there. He accordingly took charge of it, but it has not since been heard of. If you will advertise in your paper, or take necessary measures for obtaining it, you will serve the cause of the orphan and widow, LUCIA C. ATKINS.

We hope there will be efforts made by those who know the coachmen to find the trunk, and return it to the owners. It may be left with bro. T. Cole, Lowell. Eds.

Letters.

Received up to Aug. 6. From P. M. Brook, U.C., Ware-house Point, Ct., Dexter, Me. North East, Pa. Greenfield, Ms. Port Hope, U. C. Newport, N.Y. Holden, Ms. Cohoctine, N. Y. Lancaster, N. H. Akron, Ohio, Mystic Bridge, Ct. Wadley's Falls, Le. Mass. Weston, Vt. Brock-et's Bridge, N. Y. Mechanicstown, Md. W. Prospect, Me. Fairhaven, Ms. From J. S. Green, James A. Begg, J. D. Johnson, E. B. Rugg, L. D. Fleming, P. T. Kenney, W. B. Start, J. B. Ransom, C. Greene, Thos. Sutcliff, J. Bailey, G. W. Brewster, B. G. Getchell, L. C. Collins, W. Thayer, F. Scofield, R. W. L. M. H. Pearson, J. T. Pitman, L. W. Jenness, Ware's Br. N. H. Vergennes, Vt. L. Fisk, T. Lee, R. Shankland, D. Harriman.

Books Sent.

One bundle to G. D. Durgin, Manchester, N. H. One to Lucius French, Barnstead, N. H.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.---No. 20.

Boston, Wednesday, Aug. 17, 1842.

Whole No. 68.

Letter to Rev. Mr. Dimmick.

CONCLUDED.

Here, too, is the fulfilment of 2Ti. ii. 11, 12. "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." I ask, can it be proper to explain the first resurrection by the case of Elias and John? You give a person the same latitude of the rest of the Bible, that you have taken of the first resurrection, and he may prove any thing, and every thing, just as his fancy may lead him.

On page 35, you object to a literal resurrection, because, as you say, "It makes the state after the resurrection too gross, too much like our present state, to be consistent with other representations of the Bible on this subject." Then you go and cover about three pages, with the opinions of different persons in different ages of the world, in order to make your objection good. Now if you are arguing against Mr. Miller, or "the new theory," as you call it, why did you not give his views, at least some of them? Was it because by so doing you could not make your objection good? If in what you have said here, you mean to give Mr. Miller's views, you have most grossly misrepresented them. There is scarcely a sentence in all that you have said under this head, which Mr. Miller believes, except two or three quotations from the Bible. Mr. Miller's views of the state of the righteous after the resurrection are such as John presents in chapter xxi, with which, I presume, all the righteous will be satisfied.

Then on page 42 I read the following: "The failures which have occurred in attempts to reckon times and seasons, would seem sufficient to deter any man from adventuring far in those paths." And how far may he adventure? As far as you have on page 9 in favor the opinion that 1000, or 365,000 years "is to pass previous to the coming of Christ"? Your argument here against fixing on '43 for Christ to come, will apply with equal force to any other time. Of this you seem to be aware, hence do not, as most commentators have done, fix on any definite time for that event. You, however, prefer one of the longer periods; rather than think but two years, you would choose to think that three hundred and sixty-five thousand years will expire before Christ comes. Here is the trial. Mr. Miller has fixed on a time too near us. We are not ready for that event. Had he fixed on A. D. two thousand for the commencement of the millenium, and on the end of one thousand years from that time, for the coming of Christ, no one in these days would have thought that Matt. xxiv. 36 was an objection to the time. In that case this objection would have lain in obscurity until the time had nearly expired, when, with the last generation, it might come up with as much force as it now has.

To show us the failures in reckoning "times and seasons," you have quoted Acts v. 36, 37. Now I am unable to see how Theudas, and Judas of Galilee, are any more like saying

that Christ will come in '43, or at any other time, than the "Magna Charta" is like the "Declaration of American Independence."

You next refer us to *Thomas Munzer*, of Germany, in the sixteenth century. Well, what did he do, that has any bearing on this point? Why, he believed that "Christ would soon come, and set up the heavenly Jerusalem on the earth." And you say, "Christ did not come as he had predicted," but "the world went on as before." Then we must never believe that Christ will soon come. Therefore, those who live near the close of your three hundred sixty five thousand years, must not think that Christ will ever come, because *Thomas Munzer* thought so, in his day, and Christ did not come. So those who shall live at that time must set the time forward, one thousand, perhaps three hundred sixty-five thousand, rather than think it is "nigh even at the door."

Under this head you have introduced an extract containing the names of several persons, who about the year 1700, supposed they were living on the very verge of the millenium, and who prophesied to that effect; "but their millenium did not come." This will apply with as much force to a great part of the Christian world as to Mr. Miller. And must no age ever believe that they are living at such a time? The last example or failure you have given us is, a Mr. Edward of New York, who fixed on a certain day in 1812 for the end of the world. Now the import of all this argument is, that because several persons have failed in their opinions concerning an important event, no other person should form any opinion concerning it. Is this argument?

Again, on page 44. "If the millenium is to be after the judgment, and be ushered in by that great scene, no mortal can tell its commencement. It is in vain to say, that the angel told Daniel. The Savior has assured us that there is not an angel in heaven who knows any thing about it." Now, sir, unless you know more than any angel in heaven, you have in this short sentence entirely demolished your whole discourse, text and all; for you have labored through the whole, to show us how much evidence you have that it will not come for a long time. Now admitting that you have produced one particle of evidence to sustain your position, then the above assertion is not true. If we cannot know any thing about the time of an event thus far, how can we know to the contrary. It may come to-day, and if we have any evidence that it will not so come, then we know something about it. It therefore follows that all your arguments to prove that the end of the world is not yet, must be given up, or they must stand in opposition to the above assertion. And if you say that you did not mean to imply that we could know nothing about it, then I ask, How much may we know? Where shall we draw the line, beyond which we cannot go?

May we have evidence to believe that it will not come under a 1000 years, yea, 365,000 years, and then must we stop? Is this the time

beyond which we cannot pass, with our knowledge of that event? Mr. Miller thinks that Christ will come in 1843, and he thinks he brings evidence from the Bible to sustain his belief. On the other hand, you think he will not come then, nor at any other time within a thousand years or more; and you think that you find evidence in the Bible to sustain your belief. Now Mr. M. is no more sure that Christ will then come, than you are that he will not. Here you both stand on the same footing, with this exception; he believes God has revealed something about the time, and he gives evidence accordingly; but you believe that God has given us no revelation about it, yet you go on to prove from the Bible that the event will not come for a long time. And in order to overthrow Mr. Miller as to the "new theory," you have put language into our Savior's mouth which he never used.

The time of the coming of Christ you seem to think is like the time of a person's death, unknown. Suppose this true, what would you think if a man should undertake to prove that the day of his death would not come within ten or twenty years, or that it would be a long time before he would die?

But how does your assertion agree with the whole verse from which your text is taken? And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. Now you say, the Savior has assured us that there is not an angel in heaven that knows any thing about it. Has not the Savior told us that the end shall come when the gospel shall have been preached in all the world, for a witness unto all nations? And if so, has he not told us something about the time of the end? The point now under consideration, is not whether the Savior has told us every thing about the time of his coming, but whether he has told us any thing about it. If he has told us that he will come when a certain prophecy shall have been fulfilled, then certainly he has told us so much about it; and if we may live to see the fulfilling of that prophecy, then surely we may know something about it. And do not the angels know as much about it as we do? If so, and you mean that your assertions will hold true in all time, have you not made the Savior plainly to contradict himself? I leave it with the "candid" to judge.

The Savior says, Matt. xxiv. 32, 33, "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the door." Here the Savior, instead of assuring us that we can know nothing about it, has expressly told us how we may know it is nigh, even at the door.

But what has our Savior said about the precise time? Matt. xxiv. 36, "But of that day and hour knoweth no man; no, not the angels of heaven." We will now suppose he meant that the time would never come, when, prior to that

event, any man or angel would know the day or hour. Now the question is, how long time did our Savior mean to include in that day? Did he mean that no man would know the year, and if so, why not say ten years, yea, ten thousand years? But he did not mean to say that we could not know within ten thousand years. Why not? because he says, when ye see all those things, "know ye that it is near, even at the doors;" and surely we cannot know that it is so near, if we cannot know when it is within ten thousand years. Then we must come back from this long time, and in doing so, where shall we stop, short of a literal day? We therefore see that "the day" in this place, which you have made to include all time, is limited by the context. So much for your assertion, that Christ has assured us there is not an angel in heaven that knows any thing about it. By the preaching of the gospel to all nations, as here intended, you say, "we are to understand, doubtless, the evangelizing of all nations." If this is what our Savior meant, then he meant to say that when all nations are evangelized, then the end shall come. Now so far as you have proved that we shall have a millenium in this world, you have proved, that when all nations are evangelized, the end will *not* come, the Savior's declaration to the contrary notwithstanding.

I believe I have noticed every point in the latter half of your discourse, which has any bearing on the subject: and some points, I confess, which have no bearing on the subject.

And now, what shall I say of your arguments? Should I qualify them by some appropriate words, I might be charged with using "hard names and opprobrious epithets," which charge "with some, may be good argument; with others not so." I might be reminded that such words do not become those who are expecting the coming of Christ will soon take place; which would be equivalent to saying that such a belief is calculated to have a good effect on the mind, or that if a person does not believe this, it is not so much matter what he does say. Yet I must say, that when a man, in order to sustain his cause, resorts to misrepresentation, and to argument which refutes itself, I conclude he has a poor cause to sustain. I believe that every writer against Mr. Miller, who has come to my knowledge, has done this. I am, therefore, more and more convinced that nothing can be said, which will show the "new theory" to be an "airy castle."

Though I have not passed a word with Mr. Miller, either directly or indirectly, upon this subject, yet to me it is plain, that the reason why he did not in his review go through your discourse, was that he thought it unnecessary. He went far enough to give a fair sample of your arguments, and then stopped. And as you have taken the advantage of his omission, I have thought it duty to notice the remainder. Were it necessary, and did my limits permit, I might here present the overwhelming evidence from the Savior and apostles, that the theory of a millenium in this world, (first hatched, I believe, in the brain of Thomas Munzer, or one of his associates, and new modelled into nearly its present form by Daniel Whitby, D. D. who died A. D. 1726,) has no foundation in the Bible. But having said already more than I intended, I will close.

That your discourse will have a general circulation I doubt not. It will be sought after and read with interest, especially by all classes of persons who love this world more than they

love Jesus Christ. With very many of those any thing, no matter what, that pretends to show that the coming of Christ is a great way off, the farther the better, is taken for sound argument.

Now, my dear sir, I hope you will be led to see what you have done; and before the Lord shall make his appearance, be able to undo some of the evil which your book is producing. Yet there must be some who will do as you have done; for if all believed that the day of the Lord was at hand, they would be looking for it, so that day could not come upon all the world as a snare. Hence the Bible could not be fulfilled. I therefore submit it all to Him who has said, "I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him."

Yours, for the truth. J. S. W.

Extract

From the Refutation of Dowling's reply to Miller, on the 70 weeks of Daniel, ix. 24.

Mr. Dowling says, "Archbishop Usher places this event (the decree) in the year B. C. 457. Mr. Miller who adopts this date, seems to be ignorant of the fact that the real date of the birth of Christ, is four years before the common era, and that Christ was crucified A. D. 29, and not A. D. 33."

But is Mr. Dowling "ignorant of the fact" that the same sort of evidence (astronomical calculations) which determines Christ to have been born four years before the vulgar era commences, also proves him to have been 37 years of age at his death, instead of 33, the commonly received age? We should not suspect from any thing in his book, that he was acquainted with the fact; but yet a fact it is. So that the time of his death was where our vulgar era fixes it; and the four years are taken from the 457 B. C. and added to 33, Christ's supposed age at his death, which would make him 37 at his death, and leave 453 B. C. instead of 457. Then 1810 years more will make out 1843 of the vulgar era.

Ferguson, the astronomer, has given us the method of obtaining the proof. See Miller's Life and Views, pp. 244—248.

The time of Christ's death is obtained as follows:—He was crucified on Friday, and at the time of a Jewish passover. The passover was always held during the first full moon after the vernal equinox. But a paschal full moon would not happen every year, nor only once in many years, on the same day of the week. There are, however, but three or four years' dispute about the time of Christ's death, within which time there was but one paschal full moon on Friday. That event was 1,808 years last April.* This is confirmed by Phlegon, a heathen historian, who has recorded a great eclipse of the sun to have taken place the same year; but astronomical calculations prove that there could not have been an eclipse that year, nor for many years before nor after that year. It must, therefore, have been the supernatural darkness at Christ's death.

But it may be asked how the time of Christ's death is determined. It is as follows:—Josephus, in giving a history of the last sickness of Herod, who commanded the children of Bethlehem to be slain at Christ's birth, records an eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse is 36 years. One year more, added for the age of Christ at that time, will make him 37 at his death. He was baptized, and com-

* This was written in 1841.

menced his public ministry at the age of 30. Luke iii. 33.

Dan. ix. 25. "Know therefore and understand, from the going forth of the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and threescore and two weeks."

"Unto Messiah"—not to his death, but to his coming as the Messiah, which was when he was baptized, and the Holy Ghost, in a bodily shape like a dove, came and rested on him. A voice came from heaven, which said, "Thou art my beloved Son; in thee I am well pleased." John bare record, this is the Son of God. If he ever came, and was publicly announced as the Messiah, he was so then, when he was about thirty. He was then led up into the wilderness, and was tempted of the devil; and after John was cast into prison, Jesus came into Gallilee, preaching the gospel of the kingdom, and saying, "THE TIME IS FULFILLED," &c. Mark i. 15. What time? Is there more than one time named in the Bible for the coming of Messiah, and is not that the 69 weeks? If any predicted time was fulfilled, it was that; if there was no special time accomplished, he spoke at random, and meant nothing. If the 69 weeks were fulfilled at the beginning of his ministry, according to his own declaration, and Christ was, as is astronomically proved, 37 at his death, then he confirmed the covenant with many for one week; and in the half part of the week, the last half or end of the week, he ended all the typical sacrifices by his offering the great antitype. Then we are not driven to the alternative of bringing in either John or the apostles to help him in the work assigned for him personally.

Again: the events predicted to take place within the 70 weeks could not be accomplished until the death of Christ; for the last of the series was the anointing, or consecration of the *Most Holy*, or *Holy of Holies*. But the Holy of Holies, consecrated by Christ, was the holiest of all in heaven itself, which he sprinkled with his own blood in our behalf. The events there enumerated, (Daniel ix. 24,) must have taken place, according to the prediction, within the seventy weeks; and they could not come short of it, and be filled up sooner, without frustrating what was determined; for it would be as much a failure for them all to be done three or four years before the time, as to exceed it by that time. The prediction is definite—"seventy weeks are determined." Where can an error be found in this argument? Most certainly Mr. Dowling will not presume to deny that the same authority which dates the birth of Christ four years before A. D. 1, also proves him to have been 37 at his death; and hence our chronology is practically correct; and the end of the world, according to Mr. Miller would not, as Mr. Dowling asserts, have been in 1839, but will be in 1843.

Literalist Views.

MESSRS. EDITORS.—Having myself been long desirous to see a brief statement of the Second Advent views of our brethren who look for the speedy return of the *natural Jews to Palestine*, and believing that most of your readers are desirous of the same, I send you the following synopsis of their belief for publication, if you think best. In justification of this unusual course, it is necessary to say that these brethren, professing to be literalists, have had a magazine, called "The Literalist," published monthly for two years, and a semi-monthly paper, called the "American Millenarian," for some months

past, and all for the purpose of propagating their own views on *Christ's second coming, return of the Jews, Millennium, &c.* It is a fact, also, that in all these publications, and in the many books written for the same purpose, there is understood to be nothing like a brief abstract of their leading views on the various departments of their whole theory, nor any thing by which the common reader can obtain a full knowledge of what their views are, on the whole subject of Christ's second Advent.

The article, at my request, has just reached my hand, for copying, from a brother who states that he took the synopsis directly from the lips of some of those in your city, who hold the doctrine of the Jews' return; and that, afterwards, they had made such corrections in it as they pleased, on its being presented to them for that purpose; so that it is now understood to be given as revised by themselves. Coming as it does from a few individuals, it is supposed, of course, not to be the precise views of those in general, who advocate the Jews' return to Jerusalem. But since it is the first and only synopsis of the kind, which I have seen in writing, I must give this, or none at all; and wherein it shall differ from the brief views of our brethren of the 'Jews' return,' it is hoped that they will avail themselves of the privilege of immediately making such brief amendments to it as will make it to harmonize with their leading views in general, on Christ's second advent, and the Jews' return. The article is as follows:

A SYNOPSIS

Of the Views entertained by some of the Second Advent of the Messiah to this World.

1. They believe that the 2300 days of Daniel's vision will be fulfilled A. D. 1843; and that the Savior will then appear in person, in the clouds of heaven, with all his saints.
2. That the *living saints* will then be caught up to meet Christ in the air.
3. That the *wicked* will then be destroyed.
4. That the *righteous ones* [separate from the saints and the wicked] as a *third class*, are to escape from among the nations then to be destroyed, including, also, a remnant of the Jews.
5. They believe that these *righteous ones* and the remnant of the Jews then to escape destruction, are to live upon this earth and remain yet in the flesh, having the Saviour personally with them, during the millennium.
6. That Christ, at his coming, will set up his throne at Jerusalem.
7. That all the nations remaining in the flesh, and the saints who have become immortal, are to go up once a year to worship at Jerusalem, during the millenium.
8. That the immortal saints, as kings and priests unto God, are then to rule over the mortal inhabitants of the earth, and to judge the nations, and rule them with a rod of iron, during the millennium.
9. They believe that the earth is to undergo no change, except a moral and religious one, at Christ's coming.
10. That a short time after the Savior has set up his kingdom at Jerusalem, there is to be the great battle of Armageddon, or, in other language, the battle of Armageddon is to commence at the coming of the Savior, and will probably continue 30 or 40 years during the millenium.
11. That then the earth is to yield her increase more abundantly, while its people will build houses and inhabit them, and plant vine-

yards and eat the fruit of them, during the millenium.

12. That these people are then to multiply and increase as the sand of the sea, none dying less than a hundred years old, during the millenium.

13. They believe that this population of the earth, after Christ has come, will increase in knowledge, because their infants will come into the world with minds more easily taught, during the millenium.

14. That during the millenium all will know the Lord from the least to the greatest.

15. That the ferociousness of beasts will cease, the serpent become harmless, and all shall lie down together, during the millenium.

16. That Christ, and the Apostles on their twelve thrones, judging the twelve tribes of Israel, will be literally seen by all the mortal nations, as well as by those who are immortal; and that this will continue one thousand years.

17. They suppose that next after this one thousand years the devil is to be let loose a little season to deceive the mortal nations, when they, (the deceived, or fallen away, together with the wicked dead, then raised,) will come up on the breadth of the earth, to encompass the camp of the saints, which is literal Jerusalem, and will make their last efforts against the saints, when fire will come down from God out of heaven and consume them.

18. Then, as they understand, this earth is to be burnt over, and death and hell cast into the lake of fire, with the devil and all the wicked.

19. Next, they believe that the New Jerusalem, previously suspended over this earth, will come down from God out of heaven, when all the saints will enter therein to reign with Christ eternally.

20. They believe that all the prophecies are to be fulfilled literally; therefore they admit no spiritual interpretation, believing that all the scriptures are perfectly understood by them; and that they know they are themselves right.

21. They discard the idea that the door of mercy will ever be shut, for they say that mercy endureth forever.

22. And yet they believe that the door of the glorified house of David will be shut, meaning that those who remain longest on earth in the flesh will never enter into the immortal state, or marriage supper of the Lamb, as will the saints; therefore the door is to be shut against them, so that they cannot enter in until the end of the thousand years, and therefore they are in outer darkness, where there is weeping, wailing and gnashing of teeth, during the millenium.

And thus, Messrs. Editors, you have the above copied synopsis, without note or comment, or alteration, except in separating it into numbered paragraphs for convenience, and in a few instances the style, and making it more easily understood. Yours, truly, HENRY JONES.

P. S. Will not the New York Watchman, New York Luminary, and other papers, please insert the above, giving place for such corrections, or further explanations, from those whose views it may imperfectly represent, as they may wish,

New York, July 28, 1842.

Revival at three Rivers.

DEAR BROTHER GRAVES,—It is with gratitude to God that I am able to turn aside from the joyful scenes around me, to inform the friends of Zion, through your valuable paper,

what God hath wrought for us. Brother Wm. Miller, on the 16th of June last, commenced a course of lectures on the second advent of Christ to this world in 1843. The lectures were delivered in our meeting-house, which however would hold but a small part of the audience, it being estimated at five thousand; and notwithstanding prepossessions, prejudices, and the slanderous reports circulated about this man of God, the people gave heed to the word spoken, and seemed determined to examine the Scriptures to see if these things were so, and deep solemnity pervaded the vast assembly. The children of God were soon aroused to a sense of their duty, sinners were seen weeping, and heard to say, "Pray for me." The number increased, until one hundred, in an evening prayer-meeting, were seen to arise to be remembered in the prayers of the saints. Soon converts began to tell us what the Lord had done for them.

Some Deists, some Universalists, and many of the thoughtless, of both the middle aged and the youthful part of the community, have been brought to submit their hearts to God, and are now waiting for and hasting to the coming of the day of God. As to the character of the work, let me say, I have never seen a more thorough conviction of the total depravity of the heart, and the utter helplessness of the sinner, and that, if saved, it must be by the sovereign grace of God, than has been manifest in all that have given a relation of their experience.—*Christian Reflector.*

Letter from D. D. Johnson.

DEAR BROTHER:—I am still endeavoring to scatter the light; for four evenings past I have been lecturing here. Brother Litch has been here before me and gave three lectures about a year since, disturbing the sleepers just enough to make them cross and snarly. Then Dowlings reply to Miller has been along this way, (especially among Universalists; enough to recommend a work to a professedly evangelical minister: a drowning man will grasp at a straw,) quieting them into sleep. O Lord awake them before thy vengeance is poured upon them. Bless the Lord, there are some strong friends of the cause. It is the part of the town where your papers come. But the rest of the town seem to be determined to sleep on, they do not want to be waked up; it is not their house or their neighbors that is on fire. The sound is afar off.

Lancaster, July 29, 1842.

POPECRAFT.—It is announced that the Pope has appointed a Bishop to the see of Jerusalem, under the title of Bishop of Babylon. The main cause of the movement we suspect to be jealousy of the work got up by the combined efforts of Prussia and England, in the appointment of Mr. Alexander as a Bishop of the Reformed Church. This is clearly an attempt, like that of Loretine sisterhood in Calcutta, to thwart the success of truth, and countermining the labors of pure Christianity in every direction.—*Zion's Herald.*

MARTIN LUTHER'S OPINION.—I am persuaded that verily the day of Judgment is not far off, yea, will not be absent above 3000 years longer, for God's word will decrease and be darkened for want of true shepherds and servants of God. The voice will soon be heard, "Behold the bridegroom cometh!" God neither will nor can suffer this wicked world much longer; but must strike it with his Judgments of the day of wrath, and punish the rejection of his word. (Luther died A. D. 1546.)

THE SIGNS OF THE TIMES.

BOSTON, AUGUST 17, 1842.

Editorial Correspondence.

DEAR BROTHER LITCH:—We commenced our meeting on Arbor Hill in this city Wednesday the 10th inst. We found it very difficult to obtain an eligible situation to pitch the tent. But by the blessing of God, we at length obtained a lease of Arbor Hill, of a Christian woman of the Presbyterian church. God disposed her heart to give the use of the land for the encampment, while others refused, or asked exorbitant rents. May God's blessing rest upon her. I should not omit to say, that a friend offered the use of a field in Greenbush, just across the river, in case we could not do better: besides these, no other place could be obtained. But now, we have friends, and places enough, for ourselves, and tent both. We give glory to God for all his goodness.

Our meetings are thronged with all classes, the rich and influential citizens are out to hear, in common with the poor, and the laboring classes, many of whom are now out of employ. Many of the learned professions are out, occasionally a minister of the gospel. But the latter class in our cities, we cannot expect to take up, or give countenance to any subject until it becomes popular with the people! But we are favored with a good hearing. The city of Albany is now acting a noble part. The authorities to whom we have made no application have kindly proffered their influence for the peace, as also the success of our meeting, so far as a fair and candid hearing is concerned. It is our constant prayer that God may grant his special blessing to rest upon this community. I shall give a full account of the meeting hereafter.

I ought to say one word about our tent. We find by the use of it thus far, that it will answer our purpose in all respects. It is now put up in the firmest manner, and will stand any ordinary wind or storm, without difficulty or danger. It is usually seated so as to accommodate about four thousand persons. Our tent company consists of four persons. Two of these are poor men, and have regular wages. The others have thus far given their services, and large contributions, to meet the expenses of the encampment. But as we have not the means to continue in this way, if the tent is kept in motion, it must go where the people will sustain it. Our object has been to visit those places where they have had little or no advantage. In thus breaking new ground, we find it expensive, and but few friends at the time to help. The aid we get from such places comes in afterwards. We make this general statement to the friends of the cause, knowing that if it is God's will to have the tent kept in motion, he will dispose his servants to sustain it.

Yours, J. V. HIMES.

Albany, Aug. 11, 1842.

The Ten Virgins. After all the light which has been thrown on this parable, there are still multitudes who will persist in making the heart of the Christian the lamp; and the grace of God, the oil. The trimming of the lamp, the brightening up of the evidences of our state as Christians.

How is it they cannot see that the word of God is the lamp to our path; it is a sure word of prophecy whereunto we do well that we take heed as unto a

light shining in a dark place, until the day dawn, and the day-star arise? How is it, that they do not see it to be something to give them light, in reference to the coming of the Bridegroom? They can only have light on this question from God's word.

The oil. It must be something to produce light from the lamp. The Bible is of no service unless believed. It is only faith that derives light from the Bible. The infidel has the same Bible to read as the Christian, he reads the same truths, yet it is no light to him. My neighbor may state to me a matter of fact which occurred under his own observation, yet I am none the wiser if I do not believe his testimony.

The young convert has the clear testimony of the spirit, "thy sins are forgiven," and for the moment rejoices with unspeakable joy. An hour afterward, doubts whether that was the voice of the spirit, and all is gross darkness and distress. Faith is the oil which feeds the flame and produces light.

The distinction, then, between the wise and foolish virgins, is not that the one is awake and the other asleep; for they all sleep together on this subject until midnight. It is not in the one awaking and the other sleeping on when the cry is made; for they all arose. It is not that one had a lamp with a wick, an ability to read and believe, for they all trimmed their lamps, and set them burning. But the distinction is, the wise had oil, and there was a steady and continued flame; the foolish took no oil, there was the meteor glare of the wick, and it went out. They just saw a glimpse of the truth and were left in darkness. They can see nothing of the Bridegroom's coming; not because he is not coming, but because they will not believe God in preference to their own traditions.

No doubt many wise virgins are yet asleep; this doctrine is not now a test of piety, or a readiness to go in to the marriage, but the parable looks strangely, as if it will be before and when the Bridegroom comes.

Time, Times and a Half.—The following question, "*How do you know that a time is a year, that times are two years, and half a time half a year?*" is often proposed to us; and although it has been ably and satisfactorily settled long before the discussion in which we are engaged came up; still as it is so frequently presented by inquirers and cavillers, some of whom ought to be ashamed of the ignorance or meanness which prompts it, we shall give our authority, in brief, for believing that one time is a prophetic year, that times are two prophetic years, and half a time is half a prophetic year. Turn then to Rev. xii. The sixth verse reads, And the woman fled into the wilderness, where she hath a place prepared of God, that they should keep her there a THOUSAND TWO HUNDRED AND THREE SCORE DAYS. Here we have, as all agree, I believe, a view of the condition of the true church during the usurpation and corruption of popery, and the period is expressed in days. Verse 14th reads, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Here is the same view of the condition of the church, as that given in the 6th verse, but the period is expressed in times.

The period in each case is the same, but expressed in different forms. Now we give to our readers

this very simple arithmetical question. If there are 1260 days in a time, times, and a half, how many days are there in one time? Now there are but two numbers with the fraction named in the text, by which 1260 can be equally divided. One is 3 1-2 the other is 10 1-2, so that a time must consist of 360 days or 120 days. A time must be exactly equal to one or the other of these parts of the 1260 days; but as all admit that there were 360 days in the Jewish year; as this agrees exactly with still another statement of the same period—the treading under foot of the holy city 42 months, Rev. xi. 2. there being just 3 1-2 years in 42 months,—and as this is the only view taken of these periods by our best writers, we think it is sufficient to settle this point. If any one can do better in the case, we shall be glad of their assistance. H.

Perfect love.—"Herein is our love made perfect; that we may have boldness in the day of judgment. Because as he is so are we in this world." Thus wrote the beloved disciple. Yet how strong the opposition of the human heart to this same blessed doctrine of a perfection in the love of God. The usual objection is, we are such poor imperfect creatures that it is impossible to be perfect here. True, if by perfection we mean such a state as that of Adam in the garden of Eden. That will never be ours, until we see him as he is, and are changed into the same glorious image. But if the perfection of the Christian is what the above text says, "love made perfect," produced by the indwelling of the spirit of Jesus Christ by faith, producing love to Christ, and obedience to his teachings, why may we not be thus perfect? Err we may, but sin we must not; if we do we are of the devil. For any Christian, under the plea of the weakness of human nature, to commit a known violation of God's law is to bring himself into condemnation and a snare of the devil. He is of the devil and not of God; and his only way is to confess, penitently, confidently and obediently his sins, and God will be faithful and just to forgive [him his] sins, and to cleanse [him] from all unrighteousness." The mystery of godliness is, "Christ in you the hope of glory." If Christ be not in us, we are so far from having a good hope of glory, that we are reprobates. If Christ is in us we are like him in this world, and have perfect love, and boldness in the day of judgment. We shall rejoice in the prospect of the coming of Christ to make us perfect in the resurrection of the just.

The word of God declares, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and it is only unbelief which says he will not do it. Believe then, and be saved.

"Many shall run to and fro, and knowledge shall be increased." This prophecy by Daniel xii. 4, of what was to take place at or about "the time of the end," seems to have been less dwelt upon than its relative importance demands. True, it does not point out precisely the time of the end, but it seems nevertheless to be a striking fulfilment of the prophecy, which no one can mistake.

It is but four or five years since Rail-roads began to be passable for travellers in this country, and the great highway and thoroughfares of travel are already nearly filled with them. And how astonishingly has travel increased! It may now truly be said

that "many run to and fro." Travel has been quadrupled on these routes, within the last five years, and is still rapidly increasing. If any thing could be considered a fulfilment of prophecy, surely this may be considered a signal one, not liable to be mistaken, of "the time of the end." Time and space seem to have been annihilated, journeys are performed in one day, which formerly required two weeks.

"And knowledge shall be increased," not only by this rapid mode of travel, and the consequent facilities of communication between man and man, but by various other means.—"Man has sought out many inventions," and these inventions have served to increase knowledge. The improvements in printing, for instance, have been surprisingly great, while those in innumerable other arts have been scarcely less. D.

Literary Notices.

AMERICAN VIEWS OF CHRIST'S SECOND ADVENT.

Consisting mostly of lectures, delivered before late Conventions, in the cities of Boston, Lowell and New York, vindicating Christ's second coming to judgment, at hand, without fixing the time, without a previous millennium, or return of the Jews to Palestine, selected, and in part given by Henry Jones, author of *Principles of interpreting the prophecies*,—*Scriptures Searched*, and *Short Method against Universalism*. Saxton & Mills, New York, 205 Broadway.

The above is the title of a work now just issuing from the press, of 250 pp. 8 Vo. to be sold at 75 cents neatly bound, and at 50 cents in printed paper covers. Our readers, who have read the first and second reports of our Second Advent Conferences, have already seen the principal long articles of this new book; and from the knowledge we have of its other articles, some of them from the *Signs of the Times*, we doubt not it will be a good help in our cause.

YOUTH'S GUIDE. This Sabbath School paper, the prospectus of which appeared in our paper some weeks since, is now commenced, and the first No. is now before us. It is edited and published by Elder E. N. Harris, BOSTON, and PORTSMOUTH, weekly, \$1 a year in advance.

So far as we have had time to examine the work, we are pleased with the plan of the paper and the matter it contains: and commend it to the patronage of Sabbath schools, and the friends of youth generally. Orders addressed to the editor either at Portsmouth or Boston.

SHORT ARTICLES. Our correspondents who write for the *Signs of the Times* should bear in remembrance that we have a great and rapidly increasing number of friends who wish to say something on this great question. To do so through our columns, they must be short. Let all who write study brevity, if they wish to be heard.

MILLER'S CHRONOLOGY. We have numerous questions in reference to Mr. Miller's chronology, especially why he allows only five years for Jehoram's reign, when the Bible says he reigned eight years. The answer is, he began to reign in the reign of his father, Jehoshaphat and reigned three years with him, and five years alone. Those who have written long articles on this "error" of Mr. M., will do

well if they will study their Bibles a little more, before they are quite so confident.

MOSES STUART.—This respected and venerable Professor, at Andover, has just issued a work entitled "*Hints on Prophecy*." His influence as a teacher in Israel is immense, especially among the Orthodox ministers and churches in New England. We look, therefore, upon the work and its influence with the deepest interest. It will have a tremendous influence on the final destiny of thousands.

From a careful examination of the work, we are fully persuaded that his positions, and his expositions are unsound and unscriptural, and consequently dangerous. We shall therefore publish, and scatter as widely as possible a remedy for this opiate on the public conscience. We have two able reviews. One by William Miller, and one, by bro. Bliss of Hartford, Ct. We shall get them out as soon as possible; also one from H. D. Ward, for our next number.

Concord Second Advent Meeting.

The meeting at Concord was, in some respects, an experiment. Our great tabernacle, (which is an hundred and twenty feet in diameter, and about fifty feet high in the centre, from which it slopes like a cone to about seven feet at the circumference) we set up and occupied at Concord for the first time. The place selected for its location, a bleak hill just in rear of the state-house, was found to be altogether unsuitable; for a violent gale coming on an hour or two after it was erected, the posts to which the braces were attached, not being set properly, drew out of the ground, and the tent was very gently prostrated: no damage but the breaking of the masts was sustained. The services had not commenced, and before the strength of the gale was felt, every thing was snugly sheltered; and as we had got a good lesson about locating our tent, at a small price, and at the best time it could have come, we praised the Lord and felt that all was right. The mast was soon repaired, and our camp was removed to a valley a few rods from the first location. We all felt that the valley was the right place for us, though we hardly knew how to spare the time it required to move: *happy will it be for those who get right while they have time.*—Our tent was got up originally for the purpose of holding meetings in or near our cities or large towns, where no suitable place could be obtained to preach our views on the second advent. This was the first meeting we had ever held of this character, and we knew enough of these communities to know that they all contain ignorance and vice, infidelity, and bigotry, pride, worldly-mindedness and fanaticism enough to furnish a troublesome combination. We knew also that the army of opposers to our views were invariably supplied from these sources, and we anticipated such an expression of regard as became the Concord division of this complex, though in such a case, united host. However, our reception was marked only by the usual variety of sincere affection, curiosity, indifference, and contempt—the affection we shall remember, and God will reward it; the contempt is hardly worth mentioning, for there was much less than we anticipated; a few who showed a disposition to trouble us were taken in hand by the citizens without any request on our part; so our company of worshippers sat in peace in the great tent, or their smaller one, as the exercises might be, with none to molest or make afraid.

The object of our mission, we think, has been as fully accomplished as could have been expected. Concord has heard, and we trust profited by the message; the heralds of the cross, with more or less of their flocks from a considerable portion of the state, came to hear; and with clearer light and more inspiring hopes, and more stirring motives, they have gone forth among the mountains and valleys, the farms and factories which diversify the land to declare it.

In the visits made by the writer to several places after the close of this meeting, he witnessed, or heard of the most gratifying results.

The introductory services were to have commenced on Wednesday, August 3d, at 5 P. M. with a sermon by brother Fitch; but on account of the prostration and removal of the tent, no meeting was held in it till Thursday. The preaching was of a highly impressive and practical character, and we had the satisfaction of listening to an unusually large number of ministering brethren. I heard no statement of the number converted, though there were several cases which came to my knowledge, but the work in the church, its ministers and members, appeared to be deep and glorious. The heavy rain which commenced on Saturday evening, and continued through the night and a part of the Sabbath, and which was thought by some of our friends in the town must be very detrimental to the meeting, instead of that, by leading to those exercises with which God has connected a peculiar blessing, made it a season of holy refreshing. Two of our lecturers were invited to supply the pulpit of the Methodist church, on the Sabbath, with whom on account of my health, and the weather, I united in the services of the day. It being thought best to close on Monday, notice was accordingly given—a very large congregation assembled, who listened to the very appropriate and solemn discourses and remarks from the stand with the most profound attention. The services closed about 4 o'clock, P. M. our tabernacle was taken down, and our friends from a distance were soon on their way home.—A meeting for the evening, was appointed in the Methodist church, at which the writer was not present, having left with a company of our Barnstead friends, who kindly offered a conveyance to Gilmanton, where we had an appointment, to make arrangements for a camp-meeting.

I have been told by those who were present, that the evening meeting was one of special interest. We have had some second advent meetings which were seasons of great joy; others have been very agreeable and pleasant. The Concord meeting has been a profitable one, and on the whole, as pleasant as we anticipated.

GILMANTON MEETING.

On Tuesday, brother L. French of Barnstead, took me to Gilmanton. We found a good number of brethren from the surrounding towns; but instead of a meeting to make arrangements for the camp-meeting, an appointment had been given out for a lecture, which I tried to supply, by speaking on "the signs of the times;" brother Cole being quite exhausted by his labors and ride from Lowell. This is the first lecture I have attempted since the Bangor meeting. After the lecture we visited one of the groves selected for the camp-meeting, and the next morning made arrangements to have all things in readiness at the time appointed; and the prospects with reference to the meeting I think very encouraging. On Wednesday I rode with brother Fitch to Pittsfield, and lectured in brother Cilley's church on Thursday eve. to a very attentive congregation. Took the stage to Dover on Friday, where I had been invited to spend the Sabbath. Lectured in the forenoon on Dan. xii. 6, 7, and in the afternoon, on the vision of the 8th chapter. The large Methodist church was well filled, and all were attentive. A circumstance which added to the interest was the baptism of a number of persons who were converted under Mr. Miller's labors in the place some time ago. Though hardly strong enough to attempt such a day's work, it was a very pleasant day to me; the sacramental season was truly a feast. In all these places I have been received with the warmest affection. Great interest to hear every where prevails, and God is blessing our labors. I think I see in all that relates to our work the hand of God, and if we can but know that he is with us it is enough. A. HALE.

Ipswich, August 10th.

CASTINE CAMPMEETING. We are authorized to say that there will be tents for boarding on the ground, at two dollars per week.

Letter to Messrs Norris and Lovell.

In glancing over the Olive Branch of July 23 we noticed your address to Rev. J. V. Himes. In this article you say, "We have had letters from misguided sisters, hoodwinked and blinded by Miller, Himes & Co. Now we are not surprised at the information that you really have received letters from some of the sisters, neither are we astonished at the fact you 'have not answered a word.' We suppose that the 'letters' here alluded to, were on the subject of the second advent or the end of the world. We would do you justice by saying that you are not the only Clergymen who have found it convenient to be silent when we have addressed them on these important subjects, although they will converse with a great deal of loquacity when we address them on other subjects, such as Politics (which is quite out of our sphere), Railroads, Novels, &c. But if we ask them to explain to us certain portions of the scriptures, they tell us that the prophecies are not to be understood by us, that we are not to give heed to them, and that we are left in the dark with regard to their fulfilment, &c. Similar to this was probably the language of some of the people before the first advent of Christ, while others were looking and waiting for the promised Messiah; and when their eyes had seen his salvation they departed in peace: again, if we ask these Clergymen to bring Bible authority to show us that Daniel's 2300 days will not end next year, they are silent. But we can excuse them. We attribute the cause of their silence in these cases, to a different motive than that of mere neglect, or that of contempt. We at once come to the conclusion that they have strong reason in their own minds why they should wish to evade our questions or remain silent. You tell us that 'according to the scriptures our world must yet exist thousands of years, or else there is not one word of truth in the Bible.' It seems by this assertion that you have either dared to penetrate 'the arcana of the great Jehovah, and wickedly published his hidden mysteries all abroad,' or else that this assertion is 'fiction given for the purpose of instruction.' We are inclined to suppose the latter. 'Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,' 'and for this cause God shall send them strong delusion that they should believe a lie.' 'For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.' 'Giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy.' 'False accusers, incontinent, fierce, dispisers of those that are good.' 'So do these resist the truth' and 'wrest as they do the other scriptures unto their own destruction.' Now as this scripture is fulfilled this day in our ears and before our eyes, it is conclusive evidence in our minds that we are living in the very last days. But that there will be faith on earth when the Son of Man shall come we have no doubt, for it is written, 'But ye brethren are not in darkness that that day should overtake you as a thief.' The 'wise shall understand,' and they that are ready will go in with Him to the marriage supper of the Lamb. Furthermore you say that

"God Almighty has mercifully promised that the Jews shall be converted and return to their own land, that all nations shall be converted to Christ before the end." What a happy time this must be: All converted to God "in this present evil world." Even Christ himself never taught us on this fashion; and the inspired apostle has said "yea and all that live godly in Christ Jesus shall suffer persecution," "and that we must through much tribulation enter into the kingdom of God." How is it to happen at this happy period when all are to be converted to God? By whom are the godly to be persecuted? Will they persecute each other? We had supposed until now that the *Tares* and the *Wheat* would grow together until the harvest, and that "the harvest is the end of the world." Christ has said "In the world ye have tribulation." "My kingdom is not of this world."—"And the kingdom shall not be left to other people." "Suppose ye," said the Savior, "that I am come to send peace on the earth. I tell you nay, but rather division. For from henceforth there shall be five in one house divided three against two, and two against three." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." These passages of scripture to our unenlightened mind do not look much like a "glorious and long continued time" of peace "before the end." It seems that you have had the misfortune to have letters sent you by "misguided sisters, hoodwinked and blinded by Miller, Himes and Co." Have you nothing worse than this to say about us? Is this all? We do really rejoice that we are counted worthy to have our names recorded with the names of those servants of God. We had rather be under the influence of Miller, Himes and Co's. moonshine, and have the scriptures explained to us according to the tradition of the apostles and prophets, than to sit on thrones and judge nations on the enchanted ground under the dark shades of the Olive Branch, listening to the syren song of "fiction," My Lord delayeth his coming yet for thousands of years. No, we cannot listen to such songs.

ONE OF THE "SISTERS."

Aug. 3, 1842.

Letter from Levi P. Adams Jr.

DEAR BROTHER HIMES,—I hasten to inform you what the Lord is doing in this province through the instrumentality of second advent preaching.

Brother Litch came to Stanstead the last of May and delivered a course of lectures in the union chapel, where the Lord poured out his Spirit in a wonderful manner, in reviving the lukewarm, and reclaiming backsliders, and convicting and converting sinners; and is still carrying on his work in that place. After lecturing in various places along the frontier, brother Litch attended a campmeeting in Hatley, which broke down opposition, convinced the gainsayer, and paved the way for a glorious reformation, which like a rushing tornado has taken almost every thing in its course.

A brother informed me that as near as they could calculate, there were five hundred hopeful conversions on the eastside of the lake as fruits of Second Advent meetings in that place, and the work is still going on with almost unequalled rapidity.

Brother Litch came from H— to Bolton and attended campmeeting near the west shore of Magog lake in Bolton, where a great number were hopefully converted. It was judged that

on Sunday over three hundred came to the altar as anxious souls.

There is a spirit of conviction on the minds of the people in this place, that I never saw equaled before.

The most of the church in this place are rejoicing in the expectation that Christ is coming in a few brief months to take his weary bride home, and sinners are trembling under the mighty power of God and crying for mercy. Infidels and unbelievers of every class are almost silent, and their hearts failing them for fear of those things that are coming upon the earth.

The cry is from Canada, "come over and help us." Dear brethren from the south, if it be possible send some efficient lecturer to go still further north. The cry from Sheffield and the adjoining towns is for light on this subject; and even from Montreal. I saw a man from Montreal a few days since; he says, will the preachers of the second advent leave us without warning on this subject? O brethren what is to be done for a sleeping world? May God call, qualify and send out more into his vineyard to sound the alarm, the awful midnight cry, "behold the Bridegroom cometh, go ye out to meet him."

I subscribe myself your brother in the gospel of Christ and a believer in the midnight cry.

Bolton, L. C. July 27, 1842.

Oriental Scenes.

Extract of a Letter.

Permit me, sir, at the same time to transcribe a few lines from "A Narrative of a Journey from Herant to Owenburgh, on the Caspian, in 1840," by Captain Sir Richmond Shakspeare, a British officer of high standing, both as to mental and moral qualifications. It may tend to show, that, as the Almighty has left the world without excuse as to the knowledge of the means requisite for the saving of their souls, so he has been pleased to intimate not only to us who have his blessed word to assist and guide us into all truth, what must shortly come to pass, but in this instance has caused the same truth to be revealed to a most benighted part of the human family; and had we an opportunity of knowing, we should no doubt discover that the world universally is expecting some stupendous event to take place, and that it is even at the doors.

He goes on to say in his Narrative—"From Dusht Houz to Arbosue we marched a distance of 125 1-2 miles, along the alluvial soil near the river Oxus. There were frequently several khails of Turcomans in sight in all directions, but the only fixed village is old Ooregunge, which is 109 miles from Khyra. It is on the site of the ancient city, which is said to have existed in the time of the fire-worshippers. For many years it has been altogether deserted, the river having changed its course. A prophecy has descended from generation to generation, that in the latter days Ooregunge shall again be inhabited; and within the last five years the river has returned to this side, and filled the bed of a considerable stream, from which canals have been cut for irrigation; and people are fast collecting, there being now about 1000 families resident there, and a considerable market twice a week. I tell the Turcomans that, the sooner they repent of their slave dealing and other sins, the better, for the fulfilment of the prophecy evidently approaches."

It will afford me great pleasure should the above extract afford you any gratification.

I am, sir, yours most sincerely,

FRANCIS SCOFFIN.

Philadelphia, Aug. 2, 1842.

Extract of a letter from C. Morley.

I find that humble, devoted Christians readily embrace the doctrine of the Second Advent nigh, while the worldly-minded professors of religion, Universalists, Infidels, &c. treat the subject with scorn. Many of the clergy, being only weathercocks to show the current of popular opinion, oppose it, and when hard-pushed, they take ground with the Universalist that Christ's Second Advent was at the destruction of Jerusalem. I called yesterday on the pastor of a Dutch Reformed Church at Schodack, to whom, a few weeks since, I sold Fleming's Midnight Cry. I inquired how he liked it. He replied that it was a silly, nonsensical work, and that he knew that Christ would not come next year, and that if I or any other advocate of this doctrine should come into his parish after 1843, we would be mobbed, and he himself would assist. I found him sitting under a tree in his yard, reading Zanon's, Bulwer's late novel. Here is a specimen of some of the clerical scoffers.

Kinderhook, July 22, 1842.

SCOFFER'S REFUGE.

"Raging waves of the sea, foaming out their own shame."—JUDE.

REV. J. V. HIMES.

☞ This gentleman is quite sore under our remarks. We cannot help it: for the interests of truth and righteousness compel us to be plain with him. He vainly promised instead of preaching it, to show up the wickedness and folly of the Miller humbug, if we would give him Scripture authority for the use of fiction for the purposes of instruction. We did it amply, with Scripture examples, and further, referred him to the account also of some love matters, related in the same good book. As Millerism was such a profitable humbug to him, he kept silent. He finally, however, broke silence, by a mere assertion, without the semblance of an argument, from Jacobs' Luminary, complimenting said Jacobs as a disciple and believer in Miller's fooleries. Now these noble brothers in the kingdom of Miller's moonshine, talk of Fiction! Himes, go to the glass and be ashamed of the man you look in the face. A more groundless, foolish and absurd lie, never was preached or written, than the one you are parrot-like repeating after Miller, that the world will come to an end next year. Fool-hardy and infidel-like, giving God Almighty the lie, who has mercifully promised that the Jews shall be converted and return to their own land; that all nations shall be converted to Christ before the end; that a glorious and long continued time shall come when Nations shall learn war no more; all knowing the Lord from the least to the greatest. Christ himself solemnly assuring us that none but the Father Almighty knows the time of the end of the world, and yet the illiterate and blundering half crazy Miller and JOSHUA V. HIMES, have penetrated the *arcana* of the great Jehovah, and wickedly published his hidden mysteries all abroad. O knavery! O hypocrisy!!! We blush to think that one professing to be a Christian minister can thus blaspheme God and mock

man. Alas, Elder Himes, we know no language of reproof half severe enough to meet your case. How can you walk through the city and look honest men in the face? If you know anything, you know that according to the Scriptures our world must exist thousands of years, or else there is not one word of truth in the Bible. O Elder Himes, repent of this your great wickedness before God and man, and pray God to spare you those terrible plagues he has threatened to such as add to his holy word. We have had letters from misguided sisters, hood-winked and blinded by Miller, Himes & Co., expressing honest sorrow that we trifle with your fooleries, as though by so doing we lacked reverence for divine truth. We have not answered a word, but pitied the unfortunate dupes of your idle croaking.—But we now aim our blows at the great impostor and his right hand supporter. What a Heaven-daring sin it is for a weak man thus to trifle with the most solemn interests of eternity, and tamper with the weak and credulous for paltry gain, for a most unenviable distinction. Remember, Elder Himes, that though you may practice successfully for a time, on a confiding community, yet a day of retribution will come, and God says he that scorneth, alone shall bear it.—And what but the most sovereign contempt of God's word can make a man fly in its face and the face of its Divine Author, and in the place of God's truth to insult an honest and trusting community with the worse than idle, the blasphemous dreams of Miller? Abner Kneeland was imprisoned and punished for blasphemy. Surely Miller and Himes are bringing the Bible into much greater disrepute. How will they be despised by all honest men, numbered, if known at all in history, with the fanatics and impostors of the past. It is unthankful business to cross the track of the fanatic or the impostor, for they always pretend to be very sanctified, and address even the most religious feelings of human nature. We will not, however, shrink from the task, and we are persuaded that the present and future generations will thank us.—If not, the day of eternity will bear record to the correctness of our course. *Millerism is a lie; sustained by the right hand of falsehood!* O ye Christians, beware of its delusions; it is a smoke from the deep, coming out of the bottomless pit—but God will not long suffer it to deceive his elect. Good men shall escape its Egyptian darkness.—*Olive Branch*.

As the only answer we shall give to the above, we present our readers the following from the New York Luminary.—Eds.

REV. J. V. HIMES.

The editor of the Olive Branch has an article in his last week's number with the above caption, in which he pursues this worthy brother with the perfect raving of a madman, and "without the semblance of an argument." The whole article verily reminded us of the rage of the demons that we have an account of in the 8th chapter of Matthew, 28th and 31st verses. Bro. Himes is a strenuous advocate for the doctrine of the second advent of our Savior at hand, which doctrine is now agitating almost the entire world. If he is promulgating error, how can the editor of the Olive Branch subvert the cause of God better than by making it appear, and exposing it before the world? Shall we look to him for a little truth to support one single position he has taken in this article? Alas! it is to be feared we shall look in vain. Surely, the man that can bring forward Scripture to defend novel reading, can bring some Scripture, if

he has it, to prove that those servants of the Most High who are looking for the appearing of the "Son of Man in the clouds of heaven" are dealing in "fooleries"—that they are "illiterate, blundering, crazy, wicked dupes," "blasphemers," "liars," "infidels," and many other such like terms which he uses. Now read the 10th and 13th verses inclusive, of the epistle of Jude, and see if a christian community can any longer doubt the position which this editor occupies. We give one short extract relative to ourself, to show how utterly regardless of truth he is.

"He (J. V. Himes,) finally, however, broke silence by a mere assertion, without the semblance of an argument, from Jacobs' Luminary, complimenting said Jacobs as a disciple and believer in Miller's fooleries."

Now here is the compliment from Bro. Himes, and the whole of it:

"Bro. Jacobs is a believer in the *advent nigh*, and will speak out boldly on the question also."

And there are hundreds of other preachers of the gospel, of the various denominations that are doing the same, without any reference to the doctrine that it will come in 1843. The farthest that we have ever remarked about the time is, that it was our hope and prayer that it might be so. Were the doctrines of the Bible generally believed, many of the readers of the Olive Branch would manifest their uneasiness by writing to its editor, begging him to desist from such unholy proceedings. While Bro. N. gives such evidence that he does not "love the appearing of our Lord and Savior," we hope and pray, for the sake of his own soul, that he will take to himself some of the caution he gratuitously gives to Bro. Himes.—*Luminary*.

REVIVAL IN CANADA.—During our recent visit to the province, we attended a second advent camp meeting in Hatley, Canada, at which the power of God was displayed in the conversion of souls.—Although all Christians could not unite in advocating the second advent doctrine, as there propagated, still, all seemed willing to lend a helping hand to the cause of God, and ready to rejoice at the progress of the work. About 2300 were in attendance on the Sabbath, and a number found peace in believing. The writer, also, in company with some of the ministers of the Stanstead Q. M. held two protracted meetings, in both of which God was pleased to pour out his spirit and influence the stranger to become acquainted with him. A general attention to the eternal interest of the soul seems at present to prevail in the Eastern Township, of Canada.—*Morning Star*.

A. K. M.

AN UNEXPECTED SCENE.—On Wednesday evening a most marvellous scene occurred at the Assembly Building, corner of Tenth and Chestnut streets, which deserves public notice. Elder Adams, the great lion and apostle of Joe Smith's cohorts, delivered a discourse in favor of the Latter Day Saints. At the latter part of his discourse he called out with Stentorian lungs, "where now is the celebrated Dr. West? He knew I was coming to Philadelphia. Why does he not appear and vindicate Orthodoxy, if in his power?" At this moment a portly figure started up and electrified the audience by stating, "Ladies and gentlemen, the person who addressed you professes to speak by inspiration, but had he possessed what he *professes*, he would have known that Dr. West is present, and now challenges him to prove the truth of his monstrosities before this enlightened community".

Letter from F. T. Albee.

DEAR BROTHER HIMES.—Allow me to say through the "Signs of the Times" that the glorious truths of the advent near, are beginning to move the minds of many to a serious inquiry, even in these regions.

The books I had given me for distribution, while in Portland, are all gone, and are producing their desired effect upon the readers.

Already many have come out *firmly upon '43*, and with *fullness of joy*, and looking for the *Glorious Appearing*.

Others who had long slumbered upon the fabled theory of a *terrestrial Millenium*, have given up this false dream, and are now looking for their promised rest, with Abraham, Isaac, and Jacob, when Macphela's tomb shall yield her dead, in the glorious resurrection, with immortality, and eternal life.

Since my return I have in most cases in my preaching endeavored to set forth before before my hearers, that the kingdom of God is at hand. I have had applications from different sources to lecture in different places, which I have complied with, and found crowded and attentive auditories.

Applications, however, are becoming so numerous, at *this time*, that I find myself unable to comply with all. Can you send us help?

I am expecting that some of my brethren in the ministry will soon wake up in these regions and give the *midnight cry*.

Some tell me already "that their sleep breaks from them."

Last Sabbath I rode about 8 miles, to an appointment, got drenching wet, and though the inhabitants were scattering, and the rain poured down unceasingly, still I found a large concourse of attentive people, to whom I endeavored to expound the book of Daniel.

Northfield, Me.

SIGNS OF THE TIMES.

BOSTON, AUG. 17, 1842.

TAUNTON CAMPMEEETING. The campmeeting before advertised for Dighton, Sept. 6, will be held in Taunton, near Myrick's Depot, on the Taunton and New Bedford Rail Road. Particulars next week.

TO OUR CORRESPONDENTS.—Such have been our engagements at public meetings of late, we have not been able to pay that attention to them that we could wish. We hope soon to make arrangements to secure full attention to all other matters pertaining to the interests of the cause, in our absence.

MARLBORO' BATHING ROOMS. We would say to our friends, that the luxurious and healthful blessing of *warm, cold, vapor and shower baths*, may be obtained of Mr. Blodgett, in the rear of 281 Washington St. Open every day and evening, (Sundays excepted) from sunrise till 10 o'clock at night. Single bath 25 cents. Female attendants in waiting to attend on ladies.

TO CORRESPONDENTS. We have received a critical and candid letter from Dr. Pond of the Bangor Theological Institution, the contents of which shall be given to our readers, with our remarks, forthwith.

A METHODIST CAMP-MEETING is to be held on the ground where the Second Advent Camp-Meeting was held a few weeks since, in East Kingston, N. H. to commence Sept. 5th.

From an old Friend.

My good friend Mr. Himes,
And the "Signs of the Times"
May be found in Devonshire Street,
And it is with delight
That I send him this mite,
To help him fill out his good sheet.

Second Advent Camp-Meeting

AT CHICOPEE, MASS.

This meeting will commence on Thursday, 25th of August inst. Arrangements have been made for securing the land, and also board and lodging of suitable quality, at a fair price, provided for a company from 250 to 1000, to be had upon the ground. The village near will also accommodate probably all those who may attend. All persons coming on the rail-roads will be accommodated with a conveyance, from the temporary depot to be erected at the camp-ground, at a price not exceeding 12 1-2 cents. The Committee feel confident that all persons coming from the neighboring towns or from a distance will be as well accommodated, as at any similar meeting heretofore held.

H. MUNGER,

N. BRANCH, Jr.

WARREN BILLINGS,

R. E. LADD,

PETER DEARBON,

M. PENDLETON,

Chicopee Falls, Aug. 5, 1842.

Committee.

A Second advent camp meeting will be held at Upper Gilmanton, N. H.

Providence permitting, to commence Aug. 25, at 5 o'clock P. M. on the farm of Mr. Matthias Kimball, about one mile north of the factory village.

The meeting will be held in a pleasant grove which has been laid out for the accommodation of about 40 tents. It will be continued about one week. The adjoining land has been secured so that no person will be allowed to set up victualing, or other stands, without the approbation of the Committee of arrangements.

Provision has also been made to accommodate visitors, who may not provide for themselves, with board and horse-keeping at a reasonable price on the ground. And all who love the appearing of our Lord Jesus Christ are respectfully invited to be present, and participate in the exercises of the meeting.

All our friends who can, are requested to prepare themselves with *TENTS*, and to have them on the ground before the hour for commencing services.

T. COLE,

A. HALE,

General Com.

Second Advent Conferences

AND LECTURES ON THE SECOND COMING OF CHRIST.

BR. CATVIN FRENCH will give a course of lectures at the following places, at each of which a Conference of believers in the PERSONAL APPEARING of our LORD JESUS CHRIST will be held, to continue four or more days.

1st Conference will be held at Guilford, N. H. to commence on Wednesday, Aug. 10 at 10 o'clock A. M. 2d In North Springfield, Vt. on Thursday, Aug. 18, at 10 o'clock A. M. in the Christian Chapel, lectures commence the evening previous at each place.

3d At Stillwater, N. Y. Saratoga Co. in the West Baptist Meeting House on Monday, Aug. 29th, at 10 o'clock A. M.

4th, With elder Isaac Wescotts Society in Stillwater, on Monday, Sept. 5th, at 10 o'clock A. M. Lectures will commence at the last two places on Saturday eve. previous, at 7 o'clock.

N. B. ALL in the regions where our Conferences are held who love the appearing of our LORD, are invited to attend.

Aug. 3d, 1842.

Second Advent Camp-Meeting AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting, to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Per-

kins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz; at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st. And at Exeter, Me. Sept. 28th.

A. BRIDGES,
J. DAMAN,
S. H. HORNE,

A. HALE,
Y. HIGGINS,
J. W. ATKINS,
J. HAMILTON,

Com.

AMOUNT OF MONEY RECEIVED FOR GRATUITOUS DISTRIBUTION OF BOOKS.

Amount brought over from June 29th	\$1262.61
Friend in Connecticut	50.00
Irene Bullard	10.00
Jewelry and Watches at camp-meeting	92.38
Thos. F. Barry	5.00
Jasper Hazen	7.50
Dr. B. P. Randall	100.00
S. E. Brown	15.00
Joseph Currier	5.00
Joseph Bates	5.00
James Libby	20.00
Tisdale Lincoln	100.00
John Evans	10.00
S. F. Tolls	6.00
Hannah Jones	25.00
James M. Philips	20.00
J. S. White	5.00
Chilian Wines	5.00
Richard Walker	5.00
Timothy Newell	10.00
Josiah Vose Jr.	3.00
Friends from Lowell	4.75
Friend	2.00
Elizabeth B. Rugg	5.00
Charlotte Watkins	5.00
Friend in Newburyport	5.00
David Harriman	5.00
	\$1808.24

Amount of money expended for gratuitous distribution of books 1830.61

Amt. due the committee \$22.37

Letters.

Received up to Aug. 13. From P. M. Lynchburg, Va., Lempden, N. H. Fairhaven, Mass. Ware's Bridge, N. H. Strafford, Vt. Berlin, Ct. Three Rivers, Mass. Bridgewater, Vt. West Charlton, N. Y. Munroe, Me. Saco, Me. Kennebunk, Me. S. Glanbury, Ct. Chaplin, Ct. Dover, N. H. Lowell, Mass. East Newport, Me. Dexter, Me. West Newfield, Me. Ashland, Ohio, Concord, N. H. Simansville, Vt. Weston, Vt. Bow, N. H. West Hartford, Vt. Lancaster, Mass. Three Rivers, Mass. Suncook, N. H.

From H. Patten & Co. Richard Walker, Thos. Lee, David Harriman, Amos Fox, Mr. Deverell, S. Palmer, H. P. Stebbins, Mary A. Grimes, James B. Ransom, Samuel Lock, Joseph Turner, R. T. Hancock, Justus Harlow, M. M. George, Ezekiel McLoud, Joel Spaulding, D. Dushman, Martin F. Eldridge, N. Alger, Moses C. Philbrook, U. Thompson, Thomas Sanford, F. T. Albee, A. Bridges, H. G. Carly, Israel Taft, C. E. Wiggins, Nancy Pratt, H. D. Ward, 2 com., A. Vallerchamp.

Books Sent.

One bundle to H. Patton & Co. Utica, N. Y. One to Rev. Thomas M. Preble, and one to D. Marshall, both to Nashua, N. H. One to Amos Fox, Derby Line, Vt. One to C. S. Brown, Concord, N. H. Two bundles to Joseph Bates, Fairhaven, Mass. One to Frederick Bendon, Milford, N. H. One to James W. Russell, Newburyport, Mass.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)
DOW & JACKSON, PRINTERS.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 21.

Boston, Wednesday, Aug. 24, 1842.

Whole No. 69.

The False Alarm.

This is the title of a printed discourse delivered by James A. Hazen of S. Wilbraham, in opposition to the views entertained by Mr. Miller and others.

The arguments to which any resort in defence of their position, or to overthrow that of an opponent, are a fair criterion of the truth upon which such positions are based. No man of sound mind will resort to *weak* arguments unless he is destitute, or has exhausted himself, of those which are more powerful. When therefore it is seen that any theory is assailed by weak arguments, and those alone, the natural conviction upon a candid mind is, that the theory which is assailed is true. This truth has never been more exemplified than in the opposition which has been elicited to the doctrine of the Second Advent, and we often hear the remark from those who have not received it, that "there must be something in it, because the arguments which are adduced against it are so weak": and probably no instance can be produced where it has been publicly attached, but the wavering have had their faith in these truths strengthened.

We have been led to the above remarks from perusing the discourse above referred to. It has for its text Matt. xvi. 3. "*But can ye not discern the signs of the times?*" His first position is, that there are no signs which designate these times as uncommon, or which are peculiar to these days; and thinks he proves this by showing that there were also strange events during the last century. This reasoning on this point impressed forcibly on our mind a conviction of the force of the application of his text to himself; "Can you not discern the signs of the times?" It could hardly have been more applicable in the days of the Pharisees, than now. His second argument (?) is that the Turkish supremacy is not gone! and yet he has not brought forward a single witness in proof of its independence, to rebut the testimony of those who have testified of its decay. In the third place he calls the attention of his readers to a consideration of some of the signs of the times. And first he notices the perilous times which were to be in the last days; and claims that the present time is distinguished for the *absence* of every thing like peril in religious things, because there is such religious toleration. The apostle says perilous times shall come—for men shall be lovers of their own selves, covetous, proud, &c., and thus enumerates a list of what would cause those perilous times. He has not shown that the present state of things varies in the least from the Apostle's description; and if it does not, then surely we have the perilous times predicted, for the context shows that souls, and not personal safety would be in peril.

Another sign is, that the gospel must be preached in all the world for a *witness*, and THEN shall the end come. This he understands to refer to the final spread of the gospel in the

conversion of the world, and therefore is not fulfilled. Having touched upon these four points he says, "As we now pause and look back upon this tissue of absurdities, a *variety* of *contending* feelings rise within, and *struggle* for utterance. But let us repress our emotions and *if possible* turn the subject to some good account." p. 14. This he does (?) by advertising to enthusiasts and impostors of every age, in which the advocates of a sensual, *temporal* millennium in days gone, Emanuel Swedenborg, the Quakers, Mormons, and those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, are all classed together. Admit that errorists have arisen, and that men have been deluded; what does that prove respecting the point in question? Every question stands or falls for itself. The truth of one does not prove the truth of another, nor does the falsity of the one prove the falsity of the other. Such reasoning can only prove that nothing new can arise but what is false, and that the world must stand forever! He then warns his readers "that we are not to judge of the merits of a cause by its *immediate apparent effects*." p. 17. He is sensible of the folly of denouncing any thing which has been so signally instrumental in the conversion of souls, and in reviving the hopes of decaying christians, as has "this blessed hope" by pointing to its fruits. He therefore warns them from judging from its *present effects*, but gives a glowing picture of its effect after 1843, and it is proved to be false. But my dear sir, have you advanced a single argument in disproof of its truth? Not one. To assume therefore that *when* it is proved to be false, it will do harm, is begging the question. It is always incumbent on a logician first to disprove the truth of a doctrine, before he can show its results. And in the second place, have you advanced a particle of evidence that if 1843 should pass, and the world should stand, it will make infidels? It does not appear in your book, so that those conclusions are altogether gratuitous, and are mere speculations.

The above are all the prominent topics contained in the sermon, and yet it is published as an argument against the coming of Christ. Those who have never examined the question, may fancy that it is conclusive, while it does not even touch a single point upon which the truth of the question must rest. Were they "passed over for the sake of brevity?" We know that whenever Christ is to come, that previous to that event, there will not be wanting that, upon which a cry of peace and safety can be based; for the enemy will do his utmost to prevent the attention of dying men from being called to it. And He will do his utmost to convince the world that it is a "false alarm," that "the end is not yet," that "my Lord delayeth his coming," and that we are to have "peace and safety;" but if such arguments as those in the sermon under review will accomplish it, he will find it an easy task.

We are often astonished to see how easily

men are persuaded to believe that, which they wish to be true, and how hard it is to persuade them of the truth of anything which their hearts oppose. And we are therefore persuaded that the state of the heart has a great influence over those to whom this question is presented. Those who are bound up in the world, are expected to reject it; while those who love the appearing of their Savior often exclaim, "it is too good news to be true!" Every professed disciple ought to weigh well his motives, which actuate him in the investigation of this question. B.

"Supposing it don't come?"

Yes, my friends, *supposing* it don't come, what then? Why, you say, it will make infidels. Here then is the begging of two questions, neither of which can be proved,—and which involve a contradiction between them. You first *assume* that it will not come, and then *assume* the consequences.

If it is revealed in the Bible, it will prove true; and if it can be shown to have no foundation in the word of God its failure can produce no ill effect. When you therefore assume that if it does not prove true, it will make infidels, you virtually admit that the Bible presents no small evidence in favor of its truth, and your argument of its effects in case of failure, is only good in proportion as you can show that this question is demonstrated by the Bible. Therefore when you can demonstrate that it has no foundation in the Bible, you demonstrate that its failure cannot make infidels; and when you demonstrate that its failure cannot but make infidels, you demonstrate that it is based upon the word of God. The assumption of both of those questions, consequently involves a contradiction.

But for the sake of argument, we will admit the strongest position you can assume, viz., that the Bible fully reveals it, and that it will prove a failure; and yet we deny that it will make infidels. It will not make infidels of those who disbelieve the Bible already; neither will it make infidels of those who disbelieve that the Bible teaches this doctrine; so that it can only make infidels of those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ. But will any full believer in divine revelation reject his Bible because it fails him in one instance, when it has always proved true before? Any candid mind in that case would reason, that an error might have crept into the text by some cause; or that he had placed a wrong construction upon it. A hunter would never break his rifle over the first log, because in one instance it should miss fire, when it had previously always carried aright: he would pick the flint and try it again. Just so will the christian do with his Bible. The truth of revelation has been so fully demonstrated, that one would be deemed a madman, who should attempt to disprove it: for it is supported by evidence as substantial as the

base of the everlasting hills. It does not rest upon the fulfilment of one prediction, but it has been demonstrated by the united and harmonious testimony of internal and external evidences, which man cannot gainsay. Neither does the truth of the second advent rest upon the time alone. Were there no evidence as to the time of the event, the evidence that we are in the last days, and that it is the next great event which we are to expect, is just as evident; and this is demonstrated by the signs of the times, and the fulfillment of the prophecies. And if 1843 should pass by, every true believer would be looking for that event, until the Son of man shall appear.

We however have a case in point. Jonah entered Ninevah a day's journey, and cried, yet forty days and Ninevah shall be destroyed. The Ninevites listened—either no one attempted to convince them that it was “a false alarm,” or else they were unsuccessful in that attempt, for the Ninevites repented. The consequence was that the city was not destroyed—the prediction failed. Did it make infidels then? We have no evidence that it did. The consequence of proclaiming the approach of danger is therefore not proved to be deleterious, even when the prediction is proved not to be fulfilled. Neither is there any war threatened, when they warn the wicked unnecessarily, or even sound a false alarm. It is those who cry peace and safety, who are to be suddenly destroyed; and it is those who sound not the alarm, who are denounced.

Suppose now the whole world should believe as did the Ninevites, and like them repent, and that day should not come; would the world be in a worse condition for it? Or will those who repent because this truth is proclaimed, ever curse the day that they heard the midnight cry, even if the time should fail? We believe that people reason strangely with regard to this; and what is more strange, many of those who are already infidels reason in this manner as one of its deleterious influences. We fear that the desire for a plausible excuse to satisfy the conscience for not examining this question, has much to do with such reasoning.

B.

Hour of the Judgment come.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and people, and tongue, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made the heavens and the earth, and the sea, and the fountains of waters.—Rev. xiv. 6, 7.

The first thing that strikes the mind, in looking at this prophecy, is the fact that this angel is another angel, leaving us to conclude that the gospel had been preached by other messengers before, to the nations of the earth. It is said by many, that this prophecy was fulfilled by the preaching of the gospel through the nations for the last fifty years; we admit that the gospel has been circulated by the self-denying labors of the missionaries of this and other countries with great rapidity, and, among some nations, with great success,—and this prophecy might have been partly fulfilled in their preaching. But this prophecy never has been entirely fulfilled in their preaching the gospel, for they have not preached the doctrine this angel preached. Some of them have preached the judgment more than a thousand years off, some 360,000 years. Whereas, the messenger that John saw proclaimed the hour of God's judgment come; of

course it could not have been fulfilled in those who preached it more than a thousand years off. But some may ask if the judgment spoken of in the text is the Judgment Day. We think so. Paul said to the Athenians, “God hath appointed a day in the which he will judge the world in righteousness, by that man whom he has ordained,” &c. We think the time he has appointed to judge the world, will be the Judgment, God's Judgment. Christ the Lord says, speaking in the present tense, “No man knoweth the day nor the hour,” referring, no doubt, to the same time, the hour of his Judgment. And yet the men who quote this passage to show that it will not be known when that day is at hand, will tell you, probably, at the same time, that all the preceding verses speak of the destruction of Jerusalem. Besides, we find another angel proclaiming the fall of Babylon, in the next verse; “Babylon is fallen, is fallen.” And finding, in Rev. xviii. 21, that the fall of Babylon will be as sudden and as violent as the casting a great millstone into the sea; and believing that it is papal Rome, or the same ten toes spoken of by Daniel, and the same little horn Daniel speaks of, and the Anti-Christ, spoken of by Paul. And when Daniel uses such language as the following, “I beheld even till the beast was slain, and his body given to the burning flame,” &c. And this is at the time when the judgment is set, and the books opened. “I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came,” &c. And Paul says of this same power, “Who shall be destroyed by the brightness of his (Christ's) coming;” not by war, or conversion. “He took up a great stone like unto a great millstone, and cast it into the sea, Thus with violence shall Babylon be thrown down;” and in the context we find, “If any man worship the beast, etc. he shall be tormented with fire and brimstone,” etc. “Not only will the body of the beast be given to the burning flame, but they who worship, etc. in the 15th verse. When John turns from hearing these angels, he hears another, crying with a loud voice, “Thrust in thy sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe,” etc. For the time is come. What time? Why, the other angel proclaimed, “The hour of the judgment is come.” This angel proclaims with a loud voice, “The time is come, the hour has expired, the time is come for thee to reap.” Not only has the hour come, but that hour has passed away; the harvest is the end of the world; the reaping will be done at the end of the world; we cannot escape the conclusion that the hour of God's judgment, here proclaimed by the angel, is the Judgment Day at the end of the world.

No one, we suppose, will maintain that the doctrine of the text has been preached to the nations till within a very few years, of the hour of his judgment come, right at the door. When the earth is to be burned up, and all its piles of human ambition, in the shape of splendid palaces and fine mansions, the cottage of the peasant and the palace of the prince in the same conflagration. The earth and the works that are therein shall be burned up, the end of the world is at hand. John said this doctrine would be preached. It is preached from the word of God, fairly expounded, as we believe; and we are confirmed in this belief because John says it was the everlasting gospel, and the doctrine of the hour of his judgment come, was a part of that gospel.

If John was right, how say our clergymen and professors in theology, many of whom say they never studied the prophecies, that this doctrine is not in the Bible? And they will tell you, at the same time, that the prophecies cannot be understood. And yet they will tell you that these things are not so. How do they know, if the prophecies cannot be understood, or if they think so, but we are right in our expositions; for if it is all guess work, one has as good a right to guess as another. But does Jesus Christ say he did not mean to have them understood? “The revelation of Jesus Christ which God gave unto him to show unto his servants, things which must shortly come to pass.” A strange revelation, never designed to be understood! But if the hour of the judgment come is not in the Scriptures, then it could not have been preached as a part of the everlasting gospel. And if it cannot be preached as a part of the everlasting gospel, then you would make John bear false witness. For he says he heard it preached the last thing before the fall of Babylon; when the Ancient of Days came. Now we believe John's witness is true, that it is found in the word of God, that the wise will understand; not the wise of this world. If any man lack wisdom, let him ask of God, and it shall be given him.

We would not undervalue human learning; but when we see Germany, the seat of human learning, given up to scepticism, infidelity, and socinianism, denying the Lord that bought them, and some of the clergy at one time loud in their admiration of German Literature; next are making an appeal for missionaries and books, to Christianize the seat of the reformers, the most enlightened place, philosophically speaking, on the face of the earth. We feel that truly God has chosen the foolish things of this world to confound the wise. We thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemeth good in thy sight. And now, when we see this gospel of the everlasting kingdom of God at hand preached, and the hour of the judgment is come preached, and hearing John in Revelations declaring it would be preached, and preached as a part of the everlasting gospel; and it is now preached as a part of the everlasting gospel, can we arrive at any other conclusion than this, that there must be some way to ascertain when the hour of God's judgment is come, and as we believe that has been found in the Scriptures, till our opponents can prove from the Scriptures that they have discovered a different and more correct time, and especially when they tell us in plain contradiction of John's prophecy, that the hour of God's judgment come never will be preached, we must conclude the time is correct, that the hour of the judgment come is a true doctrine, that its promulgation, predicted more than 1600 years ago, is now fulfilled, and of course when it will take place has arrived, that it is at the door; and that the next voice heard will be the angel crying with a loud voice, “Thrust in thy sickle, reap, for the harvest of the earth is ripe. For the time is come for thee to reap, for the harvest of the earth is ripe.” What time? The 2300 days are finished. The time has come when he shall gather the wheat into the garner, but burn up the chaff with unquenchable fire. The time has come, the 1335 days are finished, when Daniel shall stand in his lot—when every one found written in the book shall be delivered. The time has

come when the hour has expired. Thrust in thy sharp sickle, and reap, for the harvest of the earth is ripe. The time is come, when they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. C. B. Hartford, Aug. 1, 1842.

Letter from L. C. Collins.

DEAR BRO. HIMES,—I intended to have written you before; but my time and attention have been too much occupied to afford a convenient opportunity, until now. I have just closed my labors of about two full weeks, at Warehouse Point. And it has been a season of God's refreshing grace and pardoning mercy, such as my soul and the friends of Zion there will never forget. And it adds but one other additional and undeniable proof to the many thousands in the land, that God is pleased to own and bless the preaching of the second and glorious coming of Christ nigh at hand, even at the doors.

When we commenced our lectures there was no special awakening or attention to religion. But in less than a week souls were crowding the altar for the prayers of God's people. Never was conviction of sin more rational and pungent, nor conversions to God more sudden and satisfactorily bright and genuine. We should suppose that the veriest infidel could not have denied that the work was of God. I had made arrangements to attend the Campmeeting at Concord, and gave my last lecture expecting to leave the next morning. An invitation was then given, when between thirty and forty presented themselves as subjects for prayer; among whom were many heads of families. And what could I do? a harvest of souls was here to be gathered in—Christians weeping with the commingled feelings excited by the scene before them, and young converts, with tearful eyes, rejoicing in their first love, all clung to me, and besought me to tarry. Duty said, Tarry. And I yielded for a season longer. And never have I witnessed a season of deeper interest. It is thought, by those best qualified to judge, that not far from fifty have found the Savior precious to their hearts. Among whom are those of all ages. The work still progresses, and some twenty were most sincerely seeking when I left.

Never was I so deeply impressed with the blessed influence which the preaching of this doctrine exerts upon those who are brought under it. Who could have raised a finger to have opposed its preaching, could they but have witnessed the scenes at this place? To have seen Christians of all denominations mingling together as children of one family, their grasp let go on earth, and all with one heart looking for that blessed hope and glorious appearing of the great God and their Saviour Jesus Christ, and exhorting all around them to prepare for this great event, now nigh, even at the doors, must have convinced any one, it would seem, that this was of God. Yet many professed disciples and ministers of Christ staid away, calling it all a "humbug," and the "work of the devil," and are rallying themselves to put it down. My dear brother, the offence of the cross is in the doctrine of Christ's speedy coming. Men, to embrace this, must give up their good name, must incur the frowns of this popularity-seeking age, and peradventure be called a Millerite; they fear the reproach which is attached to it, and then, "how can they believe who seek honor one of another?"

Brother Stoddard, the Methodist preacher,

has embraced the doctrine of Christ's second coming in 1843. And he declares that, by the help of God, "He will proclaim it upon the house top, in spite of men or devils." Bro. S. has ever been an uncompromising advocate of truth, wherever found. He disregards the opinions and frowns of the world. He fears, and seeks to please none but God, and will be a host in this cause.

Yours, dear brother, in the blessed hope of the Lord's speedy coming, L. C. COLLINS.
So. Glastenbury, Aug. 2.

Kindness in opposition.

Many practically reason as though hard words would answer all the purpose of arguments; but this is a mistaken fancy.

Every thing which will repel one from us, will fail to convince him; and it is only as we can gain the confidence of those we would benefit, that we can influence them aright.

It is only when words fail, that blows are substituted; and it is only when arguments fail, that hard names are in demand. When therefore hard names are more plenty than arguments, any cause that is thus sustained must suffer in proportion. And any cause which is thus wrongfully assailed, will accordingly prosper.

It was opposition and calumny and persecution that caused Christianity to progress; and thus it has been with every important enterprise of the day. That which no man assails, will never receive much notoriety. It is only when the world oppose, that candid minds begin to investigate, to see whether such opposition is well founded; and when investigation has been commenced, the truth will triumph.

The friends of any truth ought therefore never to deal in invective, nor to shun obloquy. B.

The Church ignorantly fulfilling Prophecy.

It is declared in Daniel that previous to "the end," many shall run to and fro, and knowledge shall be increased. This prophecy would, of course, be fulfilled, but by what means? Our Savior's crucifixion was determined by God: it was determined *who* should crucify him, and all the circumstances of his crucifixion were predetermined. "Herod and Pontius Pilate, with the gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." These wicked men *ignorantly* proceeded to fulfill the design of God and the prophecies concerning Christ. *If they had known* what they were doing, they would "not have crucified the Lord of glory;" "Father, forgive them, for they know not what they do." It appears that it was *necessary* that these instruments of fulfilling God's purposes should be *ignorant* on this subject in order that they might go on and fulfill the prophecies. If they had *known* that they were crucifying the Messiah, would they have *dared* or have been disposed to have undertaken any such business? Probably not. I apply the same *principles* involved in this transaction to the case of the christian church of these days in relation to their instrumentality in *ignorantly* fulfilling the prophecies concerning the *last days*, when many should run to and fro and knowledge be increased. How do we know but that it was *necessary* for the christian church in general in our days, to be *ignorant* or mis-

taken in their *views* about the near approach of the end of time, so that, by thinking that the thousand years millenium is to be in *time* instead of eternity, *before* the end of probation, instead of after it, and that the *great wide world* is to be *converted* &c., they should be induced (from the best of motives of course,) to set in operation those means for *enlightening* the world, which *have* been put into operation, and which have effected *so much*: and do *ignorantly* or by *mistake* actually *fulfill* the prophecy of Daniel about this subject. Whereas, if the present generally prevailing views about the millenium had *not* overspread the church in these latter days, but on the contrary, all had been looking for the speedy coming of the Lord Jesus to close up the transactions of time, they would not have been *moved* to make the efforts which *have* been made to spread the light over the earth, and to convert the world, and then *many* would *not* have run to and fro, and knowledge would *not* have increased as it has done, and for the plain reason, there would not have been the same inducement to lay the *broad foundations* and to make the great preparations and efforts, which now *have* been made to enlighten and to convert the world. *Time* would have been expected to be too *short* to accomplish so mighty an object, and the object to be accomplished could not, from the nature of the case, have been so great to human view as it was and is, if there is yet to be more than a thousand years of time, and *all* on earth for this thousand years are to "know the Lord." Has not the prophecy of Daniel therefore *been fulfilled* by reason of the *ignorance* or *mistake* of the church, on the subject of the millenium, which prophecies would *not* have been fulfilled, if the church had remained *correct* on this point in these last days?

An Infidel's Proposition.

MR. EDITOR—A friend of mine is anxious to invest what little money he has in real estate. As the millenium is so near at hand possibly some one may be willing to sell out their land to him at a discount. He is willing to run the chance of its reduction in value, provided he can get it at a rate so far below its real value as to place him in the light of an insurer as well as buyer. He will take a deed now, and take possession on the 6th of April next.

Yours, &c. EZEKIEL.

REPLY.—How wretchedly blind and void of understanding that man must be, who can deliberately make a proposition like the above with reference to a subject of the solemn nature of that to which he alludes. Does not Ezekiel and every one see that if a man professing belief in the near approach of the second advent of Christ, should enter into a mercenary traffic in houses and lands, and turn *speculator* in the perishable things of the world, it proves him insincere? If a man sells his property to another, and retains the privilege of holding possession of it till after he believes it will be valueless, it certainly must fix upon him the stamp of both knave and hypocrite, and prove that he regards the making of money of more consequence than the salvation of his soul. Oh why will men ridicule and make light of such momentous matters! "What shall it profit a man though he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" *Unitarian.*

THE SIGNS OF THE TIMES.

BOSTON, AUGUST 24, 1842.

Tent Meeting, Albany, N. Y.—The first notice we had that our brethren would come to this city with the "TENT," to hold a Second Advent Meeting, was only five days before the time appointed for the commencement of it. Nearly three days more elapsed before we could secure any ground on which to pitch the tent. Bro. Himes was with us from the day we received the notice of the meeting, and in labors "more abundant" in making arrangements for it. Those among us who had felt the blessedness of the Second Advent Conference, held at the "House of Prayer," a few weeks before, were heart and hand in the work to have all things in readiness for this "feast of tabernacles." Notwithstanding the almost constant rain while preparations were making, we were delayed only one service, in commencing at the time appointed.

The great tent was seen, on Wednesday morning, the 10th, high and lifted up, on "Arbor Hill," just in the rear of the populous part of our city; and *hundreds* were present at the first assembling, and *thousands* in the evening of the same day. The numbers increased from day to day till the close. There were probably from four to six thousand present at the largest part of the exercises; and although *all* the *clergy* in this city carefully avoided the place, not one of them being present, so far as we know, yet the people, ay, the "common people," came out and "heard gladly;" and the impression has been tremendous and glorious. "The sword of the spirit" has slain the proud scoffer, and those who came to mock, many of them, have gone away saying—"We cannot see but these men *must be right*."

One man came, who had bound himself by the most horrid oath, and accompanied by his wicked companions, with the full determination to tear down the tent and break up the meeting; but the arrows of the Almighty arrested him, as he was within a few feet of the preacher's stand, and he stood a trembling sinner, and shortly begged of a child of God to pray for him. The next evening he came to the meeting and publicly confessed his diabolical intentions the previous day—and told us how God met him, and his resolution now to devote himself to the Lord. He is now happy in the evidence of sins forgiven, and rejoicing in God with his wife also.

Thousands have evidently been deeply impressed at this meeting; and we cannot doubt but the results will be glorious. Many professors of religion have been aroused; sinners have been brought to Christ, and many are now under conviction of their sinfulness and lost estate, without an interest in Christ; and if thousands are not truly converted to God, in this city, the guilt must rest upon those professed "watchmen," who, instead of coming up to the help of the Lord, have kept aloof, and are crying, "the end is not yet."

Many parents, with tears, have said—"pray for my children;" many others, from the aged down to the young, have said—"pray for me."

Our whole city seems to be shaken. This one subject seems to be the all-absorbing topic of conversation among all classes, in the house or in the streets.

We pretend not to number either the converts to Christ, or to the faith of his soon appearing "in the clouds of heaven;" but, we believe there are many to both.

Brother Fitch has preached the largest portion of the sermons. Brother Himes has preached several, talked, exhorted, and explained much, besides his immense labors in constant watchfulness by night and by day, over the whole encampment. He may truly be said to have been *abundant in labors*.

The last day of our meeting was truly a great day. It was glorious indeed. All sectarian walls seem to have fallen down and apostolical days to have returned; for while here were Christians from all denominations, they seemed to have melted into *one mass*, and it might truly be said, "See how these Christians love one another." God grant that the sectarian "*beast*" may be no more forever.

At the close of the meeting, the following resolution, in substance, was passed by the uplifted hands of thousands, and not one against it among all the thousands present.

"Resolved, That we return thanks to Brs. Himes and Fitch for their self-denying and faithful labors of love among us—for their lucid and forcible exposition of the prophecies, and for their advice that we search the Scriptures."

The language of many who have attended this meeting is,—*"We have obtained more practical knowledge of the Bible, in these few days, than we ever received before in all the preaching we ever heard."*

We praise and adore our God for that grace that has been shown us at this meeting. To God and the Lamb be all the glory forever.

We will here insert the following anonymous letters, to show those who oppose this blessed cause what sort of characters they have to sympathize with them. We give them "*verbatim, et literatim*." The first two were addressed to the Mayor of Albany.

FIRST LETTER.

"It is with deep regret that I have to communicate something of deep interest to you and me, you have given permission to a certain set of people to pitch a tent to preach up something that you nor no other candid mind believes; It has been to the destruction of some of my friends, and I am resolved to have revenge, if they are not removed by Monday morning next. Albany, Aug. 13, 1842."

SECOND LETTER.

"I am informed that you have not complied with my request, if not complied with to-day, you must look out for your property and your person, I will have revenge on you if it takes ten years to do it, this is the last warning, the catholics have been challenged with this, but they are clear, it is a native citizen and an old inhabitant of Albany, August 15, 1842."

It may be seen by the above, that the "*beast*" is not *all* in the catholic church. Doubtless many calling themselves protestants, resemble the "*beast*" as much as "*daughters*" resemble their "*mother*." We cherish no other feelings towards the poor man who wrote these letters, nor any of our enemies, than those of pity and good will.

THIRD LETTER.

"Mr. Himes, your life may be taken away in a sudden and unexpected manner, I would advise you therefore, if you value your own interests, and those of your family to immediately leave this city. Your partners may suffer the same fate with yourself. Yours,"

Albany, Aug. 15, 1842.

Amidst the "*rage*" of enemies, God has been as "*a wall of fire round about*" us and "*not a hair of*" our "*head*" has been injured.

We cannot contemplate the loving kindness of our God at this meeting, without calling upon ourselves and all our heavenly Father's children, to as-

cribe praise and thanksgiving unto Him who has been our defence and our glory. Hallelujah, amen.

A prayer meeting is to be held every evening in the "*House of Prayer*," the Lord willing, till the Son of God shall come in the clouds of heaven: for that "*glorious appearing*" we are now looking daily, and hope to be found "*waiting*" for it, as well as "*loving*" it.

The meeting last evening, at the "House of Prayer," was truly glorious—many were forward for prayers, and the house was crowded with deeply feeling souls. Nearly every soul in the house covenanted to seek God till they should find him, or Christ shall appear in the clouds of heaven.

C. MORLEY.

GEO. STORRS.

P. S. We cannot close without recording the loving kindness of God in regard to the weather. While the thunder storms were seen in the distance around us, scarcely a drop of water fell upon our tent during the entire meeting: and God seemed to have held "*the wind in his fist*" that it blew not to molest our tent, which was peculiarly exposed, being obliged to pitch it upon a hill for the want of any other place. Under this tent we think about six thousand persons might sit and stand, being 120 feet in diameter.

Letter to Moses Stuart.

REV. MOSES STUART:—Dear Sir,—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel vii. 21, 22. "*I beheld the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*"

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I an ignorant one, will you please inform us, from the plain and obvious import of the Scripture language, how it was, or is, or is to be, that Antiochus Epiphanes who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, "*Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.*" CHARLES FITCH.

Albany, Aug. 13, 1842.

Taste of the Learned Editor of the Christian Watchman. By the following extracts from the "*Christian Watchman*," of last week, we discovered the exalted *taste* of its profound Editor. As they are the only quotations he has made, it seems that he seeks for such things, rather than solid truth of which our paper chiefly consists. He dare not touch the arguments from the Bible on the second coming of Christ. But [] he can as much as in him lies, make us appear ridiculous by extracts from correspondents with which we have no more sympathy than he has. Mr. Crowell is hereby informed, that in the absence of the Editors, one of the articles were printed, and that it is not at all in accordance with our views. One was given by special request, but with reluctance, not considering the reality of the thing, but only, it appeared so to the respected Correspondent.

By this act of Mr. Crowl, We learn, 1. That he is a reader of the "Signs of the Times." 2. That the great scriptural arguments for our faith, contained in its pages, are of no particular interest to him. 3. That any visionary story, or "little event," strikes his mind with great force.

If he will publish a few more extracts, we will make a better selection for him. We have something besides visions, and vagaries, and should be glad to introduce them to his readers. Will he permit it?

"THE SIGNS OF THE TIMES,"—As set forth by a newspaper of this name, are truly wonderful! Almost every little event that occurs, is represented in that sheet, as having some intimate connexion with the Second Coming of Christ in the year 1843, and some of the adherents of this doctrine, we find by the "Times," are seeing visions and wonders, by which they are fully persuaded of the truth of their singular opinions. In proof of these remarks, we copy the following articles which lately appeared in the journal to which we allude. The Editor says he does not dispute the reality of these things to the respected brother who saw them!

"In the year eighteen hundred and thirty-eight, about the middle of June, I saw the sign of a man in the heavens, with a large book in his hand; and the word of the Lord came unto me, saying, that is the sign of the Son of Man, that is to appear in heaven. After that I saw a figure 5, in the heavens; and thus saith the Lord, that figure was caused to be there to let you know that in five years, or something within five years, it would not be more than five years, at the longest, before the Second Coming of the Savior."

The following paragraphs appeared in the last number of the same periodical:—

"WILD BIRDS IN BOSTON have made their abode this year, as if man had ceased to be their natural enemy, and the time had really come, when 'there shall be none to molest or make afraid.' The barn swallow, the sparrow, the king bird and the robin, have been seen and heard in various parts of the city, attending to their own business, as if at home, on a peaceful country farm, while the domesticated canary bird, and other little songsters, have died off as if by some fatal epidemic. Whether there is any remarkable Providence in this, as indicative of the signs of the times, it is not my purpose to decide. But it is a new thing under the sun. The old inhabitants say they never knew any thing of the kind. The martin birds, which formerly seemed to have more fellowship and to take up their abode with man, died in the cold spring of 1832, ten years ago, since which scarcely one has been seen in this part of the country."

"We thought the circumstances of these birds more remarkable than the universal decay of the button-wood trees in all parts of the country, which many have noticed."

"The Day Star."—This is the title of a new paper, published at Utica, N. Y. edited by Orlando Squires. We should judge from several articles from his pen, that he is thoroughly converted to the Second Advent doctrine, as advocated by us. The "Day Star" does not shine by the light of Judaism, but of a pure Christianity. We cannot commend this little sheet too highly. Let the friends of the cause in that vicinity, do all they can to sustain it. The "Day Star" will be published weekly at one dollar per annum.

The following introductory address of the editor will be read with interest.

TO ALL PEOPLE.—From the bottom of our heart we pray that every individual into whose hands this paper may come, will not lay it aside until he has given it a careful and candid perusal. Let him read and study the mighty subject upon which it treats as for his life, for most assuredly, it involves consequences of eternal moment to every living man.

From the most accurate, candid, and prayerful investigation of the prophecies, it has become the settled and solemn conviction of thousands of the humble, devoted followers of the Lord Jesus, that the time for his second personal advent upon the earth is at the door, and that the only remaining duty for them to perform is to raise the midnight cry, "Behold the Bridegroom cometh, go ye out to meet him!"

Impressed with the solemnity and magnitude of this soul-thrilling question, we have come to the fixed determination, of swelling the cry, and warning men with all earnestness, and prayer, and entreaty, to turn unto the Lord, and prepare to meet him at his coming. It is not fanaticism, it is not the frantic ravings of some poor deluded maniac, whose brain has become crazed with religious frenzy, which has caused the disciples of Jesus to believe that the day of his coming is close at hand. Far otherwise. True, false Christs and false prophets have arisen in times that are past, and have deceived many, according to the predictions of our blessed Lord, who said they would come, and bade his followers, to "go not after them." But never, as at the present time, have the true and undeniable signs, the incontestible proofs of his speedy approach, been set in startling array before the eyes of the universal world. The prophecies concerning the final consummation of all things, have hitherto remained shut up and sealed, but now the seal is broken, and the servants of the Lord, the "wise," are permitted to "understand." Mark the words of the angel in the xii. chap. of Dan. "Go thy way, Daniel, for the words are closed up, and sealed till the time of the end." This, then, is a satisfactory and plain answer to the question which is often raised, "Why have men never discovered this before? If the destruction of the world has always been a prominent doctrine of the Bible, standing clearly forth upon its pages why has the world been plunging on in darkness until now!—We consider the above a reply which settles the question forever. Because the 'words were closed up and sealed, till the TIME OF THE END.' We have now evidently entered the time of the end, and are rapidly approaching the end of time. How vastly important that every soul should awake, buckle on the armor of faith and love, and be prepared for the grand climax in the history of this dark planet, where sin sorrow and death have held universal sway for six thousand years. Oh, fellow-men, and brethren, for the sake of all that is dear, which the power of language can express, we beg, we beseech you to open your Bibles, and with prayerful hearts supplicate God to unveil the eyes of your understandings, and search day and night till you are satisfied whether these things are so. We are confident that a thorough investigation must convince the most sceptical that the doctrine which teaches the speedy dissolution of the earth, is one that is most remarkably sustained by the whole current of the word of God.

Amusing.—It is quite amusing to see Editors and Ministers engaged in manufacturing arguments against believers in the Second Advent. Among the most weighty, of the late productions, we copy the following from a newspaper, which was discovered, and given to the public by a Presbyterian minister in Albany N. Y. from the sacred desk.

A GOOD JOKE.—The Millerites are prophesying that the end of the world is to be in April, 1843, and yet at the same time in this month of August, 1842, they are taking subscriptions for a newspaper, for one year in advance. Not bad that.

- (1.) We prophesy no such thing!
- (2.) We publish a volume in six months, and take pay for that term in advance, when we can get it. But many subscriptions we never get at all.

What tremendous arguments the editors and ministers do bring against the truth of the Second Advent Doctrine.

Several Communications designed for this Number are laid over. They will appear in our next.

CANAAN, PA.—We should be glad to visit this place, or send some good Lecturer, agreeably to the earnest request of sister Lee. But it will be impracticable at present. The Lord reward our friend for the present to the cause.

CORRECTION.

MESSRS EDITORS:—As Literalists, our attention has been called to an article in the last No. of the "Signs of the Times" from Mr. H. Jones of New York, in which he gives, as he says, a synopsis of our views as taken from our own lips. As to the Synopsis itself, we have nothing to say, only that it is an opponent's misrepresentation or wilful perversion of our views. As to our having consented to it, or revising it, we never saw the article in its present form until we saw it in print, and therefore the statement in this respect is not correct. Some eighteen months ago, a brother opposed to our views, did request one of our number to give him a brief opinion entertained on the millennium, which he said he would write down for his own private satisfaction, and which he read publicly at the next meeting of our Bible class, but the language and sentiments were so perverted that we objected to them on the spot. Part of the synopsis given by Mr. Jones no doubt is a revision of this same paper. But we did give our views in writing at the next meeting, and read them, and they might have been obtained with our signature, for which purpose they were copied and offered to the brethren that have furnished Mr. Jones with his synopsis. All the particulars of this unheard of mode of manufacturing creeds or obtaining a synopsis of the views of one differing in belief, will not be given now, but will be reserved for those more immediately concerned. As to our views we will give them freely, allowing that the word of God is infallible, but we fallible, and if we find that we are wrong, confess our sins and give up error and unbelief for the truth.

Yours, in the love of truth,
E. K. BAXTER
For the Literalists in Boston.

Second Advent Camp Meeting

AT TAUNTON, MASS.

There will be a Second Advent Camp-Meeting, to continue one week, commencing September 6th, in Taunton, Mass. on the land owned by Mr. Myrick, near Myrick's depot, on the Taunton and New Bedford railroad, six miles from Taunton Green, twelve from New Bedford, three from Assonet Village, and twenty from Plymouth, on the main road from Plymouth to Fall River, in a beautiful grove fitted for the occasion.

The object of this meeting is not discussion, but to give the Midnight Cry—to present the truth plainly and strongly to those who wish to hear, on the subject of the Second Coming of Christ at hand, and to wake up the sleeping churches and ministry to the important subject and work of sanctification, and preparation to meet the Lord, without distinction of parties or denominations. We hope, therefore, that all of every name, and order, who love the Lord's appearing, will come up to this great feast of tabernacles.

The kind and gentlemanly superintendent of the Taunton and New Bedford railroad, has contracted to carry those, who attend the meeting, from Boston and back at \$1.25 cents; from Providence and back \$1; from New Bedford and back 75 cts; from Taunton and back 25 cts; from Mansfield and back 75 cts.

All who can, are requested to provide themselves with tents and provisions. Those who cannot thus provide themselves, can be accommodated at the boarding tent at \$2 per week for board and lodging.

HENRY PLUMMER,
ADOLPHUS HALE,
TIMOTHY COLE, Com.
JAMES TAYLOR,
JAMES M. PHILLIPS,
JOSEPH BATES,
Taunton, Aug. 9th, 1842.

Prophecy and the Second Advent.

For sometime past, Rev. Mr. Fitch and others have been lecturing on these subjects in our city. Many hundreds of persons were in constant and for the most part serious attendance on Mr. Fitch's lectures, and a number of the members of different churches have adopted the views advocated by him and technically known by the term of Millerism. We object, by the way, to this appellation, since those who embrace the doctrine of the speedy second coming of our Lord to judgment, do not necessarily, nor as a matter of fact agree in other doctrinal views or in ecclesiastical practices. Without stopping however to dwell on a minor point, we proceed to say that the present aspect of the Second Advent discussion, seems to justify the following remarks:

To those who for conciseness may be designated as *Second Advent Believers*, we think that advice similar to what was contained in our last number may well be given. We are also of opinion that they should be exhorted not to suffer ridicule or opposition merely, or the pride of consistency, to confirm them in interpretations, whose novelty, plausibility, and serious bearings, might prevail over even sound minds. Conclusions, on questions in morals, to which we have come after careful investigation, we can more safely trust, even when they run contrary to the prevailing belief, than those on the abstruse and difficult subject of prophecy. Let all such, therefore, as have been disposed to favor the view of Messrs. Miller, Fitch, &c. while they endeavor to derive from it practical benefit to their hearts and lives, keep their minds also open to conviction as to its error.

To opposers of the doctrine we would say, the subject is one in its nature, and in its present attitude especially, not to be treated with ridicule.

Doubtless the numbers of those who have imbibed the sentiments in question, are greatly exaggerated in the article which we have copied from a Boston paper. Still they must amount to thousands, and an untiring zeal is very naturally manifested to make converts to the theory. Let then all persons, and ministers in particular, improve the occasion for obtaining more definite views of the subject. For this the new work of Prof. Stuart, noticed by us last week, will doubtless be a valuable help. But even here it may be retorted, "Who shall decide when Doctors disagree?" for Prof. Bush, as would appear from the strictures of the New York Evangelist, holds opinions which the Andover Rabbi would hardly be ready to endorse. Common sense, principles of interpretation and prayer for the teachings of the Spirit must be our final appeal. Above all, let those of every shade of opinion, keep in mind that as respects ourselves, our neighbors and our friends individually, the Judge may be standing before the door. May each of us prove to be in readiness for the midnight cry, whenever it is uttered, Behold he cometh!—*Conn. Obs.*

Letter from T. F. Morley.

BROTHER HIMES, SIR:—A late number of the Olive Branch, a *professed religious* paper edited by the Rev. T. F. Norris of Boston, fell under my observation, in which Mr. Miller and his associates are denounced as imposters, deceivers and promoters of infidelity. I was surprised at these malicious slanders, steeped with venom from the pit; but on learning the character of this paper, I ceased to wonder. It

contains a strange medley of popular and made religion, blackguardism, silly love stories, popular tales, &c. &c., which suit the infidel and unsanctified heart, and in his denunciations of Mr. Miller, the scoffing infidel, atheist, and worldly-minded professor of religion says amen, and it is a true maxim that a man is known by the company that he keeps; hence, Mr. Norris, and the infidel, atheist, and scoffer, belong to one brotherhood; notwithstanding his black coat, he is a wolf in sheep's clothing.

He wrests the Scripture to prove that it is right to publish novels and love stories and thus "steals the livery of heaven to serve the devil in."

Fictitious works have a powerful influence to corrupt the minds of their readers. Two sisters at the South would weep for hours over fictitious suffering depicted in the silly novel, and directly after, would delight in torturing a female slave of the family. Theatres are patronized only by novel readers. Fictitious works are the favorite books of the worst members of the community. The only books found in Helen Jewett's room after she was murdered, as supposed, by her paramour, were the popular novels of the day. The counterfeiter Burrows stated that novels first caused him to begin his vicious course. An atheist of this city stated that his present unbelief was induced by novels, he has no taste for any other.

The managers of the Sabbath School Union, discovered to their astonishment, that their religious novels were rapidly making infidels of even Sabbath School children, and discontinued the publication of such works. Said a little boy eight years old, "I don't believe the Bible is true, because my Sabbath school books are not true."

Novel readers have no taste for reading the Bible or any other useful book; and in proportion as a taste for novel reading has increased, in the same proportion has vice and infidelity increased; and probably fictitious writings will cause the loss of more souls than almost all other causes united. No wonder then that the Rev. Mr. Norris disbelieves the Bible, and he is doing more to ruin souls than hosts of men like Abner Kneeland. And I would suggest that we whom he denounces because we believe the Bible, set apart a day of fasting and prayer in his behalf, that God would convert him if he has not passed his day of grace; but if he has sinned unto death, that God would remove this Achan out of the camp, so that he can no longer lead the young and others to hell. Unless he speedily repents, oh, what a fearful account will this graceless minister have to give at the bar of God!

Albany, Aug. 13, 1842.

Mobs, Riots, Rebellion and Violence

Have never been known in this country to the extent which they have been witnessed within one or two years past, and especially the present year. How far this spirit of violence may be considered portentous of the final overthrow and destruction of a world of wickedness, by a justly offended God, every one of course will be left to form his own opinion.

In Mississippi, mobs have taken the place of the constituted authority in some instances, and murders have been numerous and frequent. Sometimes one neighborhood or party has met, and then the strongest party has murdered the weakest, and burned, plundered, and carried off their property unmolested.

In Philadelphia the general riot, which re-

cently occurred, was a foul blot on that city.

In Cincinnati, more recently, the same kind of violence was manifested, though directed against a different object, and in both cities these outbreaks are only repetitions of former ones.

In the Ohio Legislature, a large portion of the members of one of the political parties, have recently, and all at once, resigned their seats, during the sitting of the legislature, and left less than enough to form a quorum for doing business, and without the power in those that remain, either to proceed in business or to adjourn.

In Rhode Island, the insurrection has been more general, more formal and formidable, and according to present appearances, is not yet over, a murmuring undertone is heard from various quarters, portending a renewal of hostilities in some new shape, as soon as an opportunity shall offer.

In Congress at the very seat of our government, and among the law-makers, the aspect of affairs, is but little, if any more amicable. Threats of violence, challenges, and resolutions of censure, and impeachment, and personal abuse, are the order of the day; while sects and churches are every where at war among themselves. How long will this state of things last? Are they indicative of a millennium on earth? Or are they forerunners of destruction? Are they in fulfillment of prophecy? Let those who are able, answer. D.

Profanity.

From the Olive Branch.

BOSTON MUSEUM.—We have just been in to see the "invisible"—now don't call this a *bull*, for St. Paul says, "seeing Him who is invisible," and "look on things which are not seen,"—but as we were saying, we went in to see the Invisible Lady. She is concealed in a globe, of not more than a foot in diameter, from which she converses with any one who is disposed to propose questions to her. She will sing or perform on various instruments of music, agreeably to the wishes of the visitors. There appears to be no means of communication between the visitor and any invisible person, unless that person is in the globe, and indeed the sound evidently proceeds from the globe. But whether any person is actually in it, is a question. At any rate it is an ingenious affair, and well worth a visit, to the curious.

Signor Blitz is still astonishing the citizens with his truly wonderful performances in the Museum. Detect him if you can.

[STEPHEN LOVELL.]

A professed minister of Jesus Christ!! Eds.

STARTLING THOUGHT.—Suppose the next mail from the east were to bring us intelligence headed in glaring capitals "The city of New York is no more!" and should then proceed to state, "Last evening a raging fire broke out in the heart of the city, and spread with such fearful rapidity that it was utterly fruitless to attempt checking its progress, and this morning, our once fair and lovely city is one dismal heap of black and smouldering ruins!" What a thrilling sensation it would produce! What a mountain of sadness would weigh down every heart! But did the reader never reflect that not only the city of New York, but every other city, town, and village upon the face of the earth will, in a very short time, together with

all their ungodly inhabitants, be utterly destroyed! The fire of God is coming on the earth, and itself, with all "the works that are therein shall be burnt up!" The foundations of the mighty globe shall tremble to their centre! The continents shall disappear, "the elements shall melt with fervent heat," and all the wicked upon the face of the whole earth shall become ashes! Reader, this is no fancy sketch. The irrevocable word of the living God hath proclaimed it, and it *must* be fulfilled; but the most startling feature in the whole is, that it is NEAR! IT DRAWETH NIGH!!

Uticanian.

THE ENGLISH CHURCHES AWAKING.—Christians in the Establishment, and in the various dissenting churches in England, Scotland and Ireland, are now aroused beyond any former example. The American churches, not aware of this glorious fact, are slumbering on, enchanted by the syren song of the nineteenth century, that the world is to be converted through the present system of instrumentalities. Well, the symbolical virgins have but a few moments longer to "slumber and sleep." The "midnight cry" has come forth across the mighty waters, and will soon penetrate the ears of those whose "lamps have gone out." With vast multitudes it will be too late for the marriage preparation of the lamb.—*American Millenarian.*

THE BIBLE VS. INFIDELITY.—Notwithstanding the prevalence and rapid increase of infidelity, the Bible is also multiplied in an unprecedented ratio, probably to bear its last testimony against an ungodly world. During the last winter, the shelves of the book stores in Boston were unusually drained of Bibles, long before the spring sales.—We were told by a bookseller, on his return from the trade sales at New York and Philadelphia, that ten thousand copies of the Bible were purchased for the supply of Boston alone, in addition to the quantities manufactured.—*Ibid.*

"My Lord Delayeth His Coming."

BRO. HIMES:—The above passage needs no explanation to those who are looking for the advent of their Lord, and who hope to share in the glory of his kingdom. But to others it may need a few comments. My heart was pained on reading an article in a recent number of the Olive Branch, the writer of which may turn to the 24th chapter of Matthew and read the following declaration of our Savior—"And if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants and to eat and to drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Probably the writer of the article referred to, was not aware that he was not only saying "My Lord delayeth his coming," but also, *smiting* the servants of Jesus with a vengeance. In the spirit of Christ we will kneel down before God and pray for him—if possible we will love our enemies, "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your father

which is in heaven." Such talk as that article contains, must be repugnant to the feelings of every Christian, and I should judge to the feelings of every subscriber to the Olive Branch. It is professedly a *family* paper,—and I ask what parents would wish to have their children read such an article.—May the Lord forgive the writer and lead him to prepare for the day of the Lord. It is better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Yours, H. Lynn, Aug. 17, 1842.

Our Opponent's Arrumgents.

In a pamphlet recently published in this city, the object of which is to prove that Christ's Second Coming is not at hand, the writer shows his dishonesty in misquoting Dan. viii. 13, thus, "How long shall be the vision concerning the *taking away of the daily sacrifice* and the transgression of desolation." The true reading is thus, "How long *shall be* the vision *concerning* the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" He attempts to prove that the 1290, 1335, and 2300 days of Daniel's vision are literal days, and apply to Antiochus. He admits that 360 days were reckoned for a year. He says, page 5th, 1290 days are three years and 195 days; here again he has misstated, 1290 days are three years and 210 days, as you will perceive, by dividing 1290 by 360, hence this part of his argument is destroyed; for the event to which he refers, according to his own statement, was accomplished in three years and 195 days; but 1290 days are three years and 210 days, 15 days too many; then he applies the 1335 days to another event, accomplished in Antiochus six weeks after; here he fails again, six weeks are 42 days, 1290 from 1335 leaves 45, three days too many. His next blunder is more glaring. He says, "the time which elapsed between the pillaging of Jerusalem to the death of Antiochus, was 2300 days, or six years and 210 days. From March 20th, 170 B. C. to July 27th, 164 B. C. the day of Antiochus's death, was 2300 days, or six years and 210 days, fulfilling to a day the time specified by the angel." Divide 2300 by 360, and 6 is the quotient, and 140 remains, i. e. 6 years and 140 days—take 140 from 210, and 70 remains, so that instead of the 2300 days being fulfilled to a day, 70 days are lacking.

In the 1290, and 1335 days, they were too large to suit his purpose, so he clipped them; but the 2300 are deficient by 70 days to answer his object, so he adds them and makes 2370 days, and calls them only 2300, therefore the writer who signs himself ANTIFANATIC, is either a great blunderer or a hypocrite, otherwise he would have told the truth. But furthermore, this power that the writer applies to Antiochus was to magify *himself* even to the prince of the host; who is the prince of the host? Certainly none other than Christ. But Antiochus died 164 years before Christ was born; so that it could not be applied to him. It was the little horn, i. e. Pagan and Papal Rome that performed what the writer of the pamphlet applies to Antiochus.

Since the commencement of the tent-meeting on Arbor Hill, a hand-bill was published against what the writer calls Millerism, and signs himself Truth. His first objection is, "that there is no authority in scripture to interpret the 2300 days as years." If he will

read the 4th chapter of Ezekiel he will find that God directed His prophets to reckon a day for a year. Again says the writer, "nor to count them from 457 B. C. or any other state, neither are the 490 a part of the 2300."

The angel sent to explain the vision to Daniel says, "Understand, O son of man; for at the time of the end *shall be* the vision," i. e. the time to begin to reckon the 2300 days is at the time of the end. End of what? Daniel viii. 19. "I will make thee know what shall be in the last end of the indignation."

What is the indignation? Zechariah i. 12. "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast indignation these three score and ten years," Hence indignation here is God's judgments on the Jews for their sins, as the 70 years captivity. The 15th verse states when this indignation will end. "Therefore saith the Lord, I am returned to Jerusalem with mercies," &c.

When did God return to Jerusalem with mercies? At the time His judgments on the Jews ceased, and the nations were restrained from harassing them, and this was when the commandment went forth to restore and rebuild Jerusalem, which had lain waste as a token of God's indignation for a long period, this was 457 years before Christ, the time that seventy weeks began. The 2300 days were the morning vision; the seventy weeks the evening vision. In Dan. viii. 26, we read thus, "And the vision of the evening and the morning which was told is true," here Gabriel connects the two visions as one, i. e. the evening vision of the seventy weeks is a part of the 2300 days or grand vision. The 2300 days should be translated evening mornings; hence the language itself proves their connection, and Professors Bush and Seixas say that the word *determined* in Daniel's 70 weeks should be translated *cut off*."

There is no other number from which to cut them off than the 2300, so that it is demonstrated as clearly as that 2 and 2 make 4, that the visions are one and commence at the same time.

But "the fatal one" says the writer, "is an error of 25 years; because we reckon 365 to the year, while the prophets called 360 days a year; hence the 3300 years, beginning 457 years before Christ would have ended in 1818, making a difference of twenty-five years; but the writer only exposes his ignorance; for the Jews at the close of every third year, intercalated or added an additional month to make up the deficiency, just as we add an additional day once in four years; so that every third year began on the 21st of March or the vernal equinox; hence, instead of twenty-five years being lost, not a single week has been lost; so much for the attempts against the truth. Say some of the clergymen and others, if Miller's theory is right, why do not our D. D's and learned men embrace it? For the same reason that the D. D's and learned men, did not embrace Christ when He was on earth. Christ chose poor fishermen for his apostles. He took the weak things of the world to confound the wise; as it was then, it is so now.

Some of our D. D's eyes are so cased by the thick mists of popularity, and the love of being called of men rabbi, rabbi, that they exclaim it is all "moonshine," they said the same about temperance when it was unpopular; but if they would humble themselves as a little child at the feet of Jesus and learn of Him, they would see that it is all sunshine,

and that this light proceeds from the great moral sun of the universe. Others again say, "we know nothing about the subject, neither do we wish to know." By their own testimony they are willingly ignorant, and are themselves a sign of the last times. "Few receive this doctrine, the mass reject it." This is another sign, Says Christ, "when the Son of man cometh shall He find faith on the earth?" Hence, we expect but few to receive it. "Our ministers cannot all be wrong." The Scribes, Pharisees, and the mass of all the Jewish clergy were wrong; while the Galilean fishermen whom they despised were right; so it is now; for they rely on fables, we on the Bible. "The day and hour no man knoweth, therefore we can know nothing about it." Should we have a friend in New Orleans, and he should write that he should set out on such a day to return home, if we should say because we cannot tell the hour, or day on which he would arrive, that we can know nothing about it, the whole community would justly call us fools. How absurd then this objection. But Christ did not say that no one should not know in future; all He stated was at that time no one knew the day or hour. But we are told expressly by Daniel that at the time of the end, when the seal was to be broken, "that the wise shall understand; but the wicked shall not understand;" therefore if you, reader, cannot understand, you are of the wicked, and will sink to hell, unless you repent. Paul has told us, in 1st. Thess. v. 4. that christians shall know. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Said a young lady, "I don't believe that Christ will come next year, because I do not wish Him to come then." Ah, that is the secret of all opposition, to Christ's Coming at hand; but few however are as candid as that young lady.

The universalist feels that he is guilty and deserves hell; therefore he wishes that there may be no hell, so he tries to persuade himself there is none. The opposers of Christ's coming near, feel conscious that they are unprepared for Christ's coming, and would be destroyed, if He found them as they are; therefore they oppose it. If they were christians, real christians, they would rejoice to have Him come speedily, and the apostle describes christians as loving Christ's appearing. But, sinner, your opposition will not defer His coming, any more than the opposers of the flood hindered it. Prepare now to meet your God, or you will be lost forever.

C. MORLEY.

Albany, Aug. 5th, 1842.

The Entreaty.

See the Judge descending, descending,
See the Judge descending, in that great day;
So come poor sinner, you can't stand his ire,
Before that hour, haste thee away.

Backsliders are a trembling, a trembling,
Backsliders are a trembling, in this our day;
So come poor sinner, the tempests lower,
From that dread hour, oh haste away.

The wicked are a scoffing, a scoffing,
The wicked are a scoffing in this our day;
But come poor sinner, before God's power
In one dread hour, takes thee away.

Poor sinners are a coming, a coming,
Poor sinners are a coming, in this our day;
Come thou, oh sinner, within the tower,
In this good hour, oh don't delay.

Christians are rejoicing, rejoicing,
Christians are rejoicing, in this our day;

They know their Savior, to Eden's bower,
In this glad hour, calls them away.

Angels are a shouting, a shouting,
Angels are a shouting, in this our day;
To hear the sinner, for Christ inquire,
With true desire, to learn the way.

Converts are a praising, a praising,
Converts are a praising in this our day;
That blessed Savior, who in this hour,
From Satan's power, draws them away.

The world will be a burning, a burning,
The world will be a burning in that great day;
And that poor sinner, who in this hour
Of saving power, hastes not away.

You had better plead for mercy, for mercy,
You had better plead for mercy, in this your day
Plead now, oh sinner, with all your power,
'Tis mercy's hour; make no delay.

The bride she is a calling, a calling,
The bride she is a calling, in this our day;
She calls you sinner, with all her power,
In this blest hour, oh come away.

You had better be repenting, repenting,
You had better be repenting, in this your day;
Repent oh sinner, for know the hour,
Of saving power, flies swift away.

The Savior is a coming, a coming,
The Savior is a coming, in this our day;
O come in glory, we'll fall before thee,
We'll all adore thee through endless day.

Second Advent Camp-Meeting

AT CHICOPEE, MASS.

This meeting will commence on Thursday, 25th of August inst. Arrangements have been made for securing the land, and also board and lodging of suitable quality, at a fair price, provided for a company from 250 to 1000, to be had upon the ground. The village near will also accommodate probably all those who may attend. All persons coming on the rail-road will be accommodated with a conveyance, from the temporary depot erected near the camp-ground, at 12 1-2 cents. The Committee feel confident that all persons coming from the neighboring towns or from a distance will be as well accommodated, as at any similar meeting heretofore held.

H. P. STEBBINS,
H. MUNGER,
N. BRANCH, Jr.
WARREN BILLINGS,
R. E. LADD,
PETER DEARBON,
M. PENDLETON,

Committee.

Chicopee Falls, Aug. 5, 1842.

A Second Advent Camp-meeting will be held at Upper Gilmanton, N. H.

Providence permitting, to commence Aug. 25, at 5 o'clock P. M. on the farm of Mr. Matthias Kimball, about one mile north of the factory village.

The meeting will be held in a pleasant grove which has been laid out for the accommodation of about 40 tents. It will be continued about one week. The adjoining land has been secured so that no person will be allowed to set up victualing, or other stands, without the approbation of the Committee of arrangements.

Provision has also been made to accommodate visitors, who may not provide for themselves, with board and horse-keeping at a reasonable price on the ground. And all who love the appearing of our Lord Jesus Christ are respectfully invited to be present, and participate in the exercises of the meeting.

All our friends who can, are requested to prepare themselves with TENTS, and to have them on the ground before the hour for commencing services.

T. COLE, } General Com.
A. HALE, }

Second Advent Conferences

AND LECTURES ON THE SECOND COMING OF CHRIST.

BR. CALVIN FRENCH will give a course of lectures at the following places, at each of which a Conference of believers in the PERSONAL APPEARING OF OUR LORD JESUS CHRIST will be held, to continue four or more days.

1. At Stillwater, N. Y. Saratoga Co. in the West Baptist Meeting House on Monday, Aug. 29th, at 10 o'clock A. M.

2. With elder Isaac Wescotts Society in Stillwater, on Monday, Sept. 5th, at 10 o'clock A. M. Lectures will commence at the last two places on Saturday eve. previous, at 7 o'clock.

N. B. ALL in the regions where our Conferences are held who love the appearing of our Lord, are invited to attend. Aug. 24, 1842.

Second Advent Camp-Meeting

AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting, to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Perkins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz: at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st.

A. BRIDGES, A. HALE,
J. DAMAN, Y. HIGGINS,
S. H. HORNE, J. W. ATKINS, } Com.
J. HAMILTON,

SECOND ADVENT CAMPMEETING AT EXETER, ME.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

Letters.

Received up to Aug. 20th. From P. M. East Braintree, Vt. North Granville, N.Y. Salisbury, N. H. Greenfield, Ms. Colchester, Vt. Mattapoisette, Ms. Manchester, N. H. Goodwin's Mills, Me. Harvard, Mass. Troy, Me. New Castle, Me. Reading, Ms. New York City, Marshfield, Vt. Middlebury, Ohio, Sennett, N. Y. Bloomfield, Ct. New Bedford, Mass. Hampden, Ct. Hudson, N. H. North New Salem, Mass.

From Israel Taft, Isaac Bliss, D.W. Goodenough, Henry W. Cutler, Ephraim Walker, P. R. Sayer, T. M. Preble, Calvin T. Bassett, Rhoda S. Robinson, Moses Cheney, W. Thayer, D. Burgess, M. Sanford, R. P. Russell, Benj. F. Batchelder, G. Stores, Lewis Calkins, John Shaw.

Books Sent.

One bundle to W. B. Start, Bangor, Me. One bundle to D. Burgess, Hartford, Ct. via Springfield, Mass. One to Benj. F. Batchelder, Hampton Depot, N. H.

ALBANY AGENCY DEPOSITORY.

At No. 67 Green St., rear of the Baptist Meeting House, by Miss MILES. All works on the Second Advent constantly on hand.

LARGE TENT.

Money paid out for tent and fixtures, &c. \$615.34
Money received by subscriptions, &c. \$374.34

Amount due the Committee, \$241.00

The friends who have subscribed for the tent are requested to hand in their subscriptions as soon as convenient. E. HALE, Jr. for Com.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months)
DOW & JACKSON, PRINTERS.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.—No. 22.

Boston, Wednesday, Aug. 31, 1842.

Whole No. 70.

THE SIGNS OF THE TIMES.

BOSTON, AUGUST 31, 1842.

Littleton Campmeeting.—This convocation of the friends of the Bridegroom closed on Tuesday, the 23d inst. It was a season of deep interest to the great mass who attended; and, to very many, a time of glorious refreshing from the Lord's presence. Many sinners were awakened to a sense of their sins, and sought and found mercy of the Lord, and are now rejoicing in a Savior's love. Backsliders, in great numbers, confessed their wanderings, and returned to God. Believers received the large, rich effusions of the Spirit, crucifying them to the world, and causing them deeply to feel and labor for the salvation of souls; while they themselves lifted up their heads with joy in view of the speedy appearing of Christ. The conviction of the truth, or at least the strength of evidence in favor of the Second Advent doctrine, was very general among the candid part of the congregations who attended; while many who came to scoff, remained to pray. In short, the meeting has been a great and good one, but how good, will only be known when the Lord makes up his jewels.

We owe it, also, as a debt of gratitude to God, and the authorities and good citizens of Littleton, to record the wonderful care and providence of our Heavenly Father, in shutting the mouth of the evil beasts of the people, certain sons of Belial, who would gladly have done us harm; and the kindness of the above named friends, who gave us the whole weight of their influence in preserving the good order of the meeting, by day and by night. May they be remembered for good in the day of the Lord Jesus. The communion season was marked with the peculiar melting presence of the great Master of the feast.

The closing scene will not soon be forgotten by those who witnessed it; but the parting, however, was only for a very short time, before we hope to meet in the great congregation of the saints, on the sea of glass, to sing the song of Moses, the servant of God, and the song of the Lamb. Hallelujah, the Lord God Omnipotent reigneth.

New England Conference.—We have received a communication from Rev. P. R. Sawyer, one of the candidates for ordination and full admission into the New England Conference, at its recent session in Springfield, complaining of the charge made by Bro. S. Palmer of their swallowing the gag. He feels himself aggrieved by such a charge, and thinks his former course is enough to vindicate his character from it. And we confess ourselves of the same opinion. We believe, from our knowledge of him, if Bro. S. was convinced of the truth of the Second Advent Doctrine, he would fearlessly declare it, without stopping to consult any Conference. He denies, also, that any gag

was offered any of them by the Conference, in the sense in which that term has been used among us. The letter, for reasons which we deem sufficient, we decline publishing.

Open and Restricted Communion.—It is but justice to our readers and ourselves to say, that the article which appeared in our paper, some weeks since, on this subject, was inserted in the absence and without the knowledge of either of the editors. We regret its appearance. We of course have our own views on this subject; but we did not undertake the publication of this paper for its discussion. Nor do we think, at such a moment as the present, that there is any time to be lost, or Christian charity to be destroyed, by the meddling with that bone of contention.

Look at this Correction.—The following item appeared in No. 20, and the 300 years were erroneously printed 3000 years; we now give it again, corrected. Our readers will perceive by it, that the great reformer did not look for a millennium before the Judgment, nor did he think the Judgment far off.

MARTIN LUTHER'S OPINION. I am persuaded that verily the day of Judgment is not far off, yea, will not be absent above 300 years longer, for God's word will decrease and be darkened for want of true shepherds and servants of God. The voice will soon be heard, "Behold the bridegroom cometh!" God neither will nor can suffer this wicked world much longer; but must strike it with his judgments of the day of wrath, and punish the rejection of his word. [Luther died A. D. 1546.]

The Return of the Jews.

Many are looking with fond anticipations to the restoration of the carnal Jew, to the land of his fathers; where that race will again be the subject of especial favors, and peculiar privileges; and thus making a difference between the Jew and Gentile, contrary to the declaration of St. Paul. Entertaining such a belief, it must necessarily in their minds delay the coming of our Savior; and that if it is false, and such hopes are contrary to Scripture, the tendency of it is to make them sleep over the question of our Lord's return, and to be unprepared for his coming.

The fourth number of the letters of the Rev. G. S. Cox is an able article on that subject. He argues in proof that no such return is promised in the Scriptures.

1st. That the main body of them were never departed from their country of the Babylonish captivity; and that those of the ten tribes, who were pleased, did return with the Jews from that captivity, and have never since existed as a distinct people.

2d. That all the prophets who have been supposed to predict their return, lived and wrote prior to that captivity, and their predictions were fulfilled in that return.

3d. That such a return is inconsistent with

the express declarations of the gospel, the middle wall of partition between Jew and Gentile being broken down, to make of the twain one new man—and the hour having come when they are neither to worship in this mountain, or in Jerusalem, but where true worshippers will worship the Father in spirit and in truth; For he seeketh such to worship him. And

4th. That the Jews, as Jews, have no more title to the land than have the Gentiles, because the promise was made to Abraham before circumcision; and to his seed—not through the law, but through the righteousness of faith, and that promise being an everlasting inheritance to both him and his seed, it has never yet been fulfilled, but must be in the new earth: for he and they "all died in faith, not having received the promises, but having seen them afar off;" "there being some better thing reserved for us, that they without us should not be made perfect;" and had that been their rest, there would not have been another rest promised to the children of God. The question may therefore be considered as settled by his argument that the Scriptures of the Old Testament do not promise a restoration of the carnal Jew to the land of Palestine.

Many however suppose that their restoration is promised in the 11th of Romans, in the New Testament. My object will therefore be to show that the dispersion of the Jews by the Romans, is to be continued till they are consumed and destroyed; and that as Jews they are never to return. The texts which are supposed to prove their return in the 12th, 15th, 23d—25th verses of the 11th of Romans, viz. "Now if the fall of them be the riches of this world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches, be grafted into their own olive tree? For I would not brethren that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins."

We argue first, that the Israel of whom all will be saved, is the true Israel of God; otherwise every individual Jew will be saved; which none will claim. "That the 'Israel' spoken of is not the Jewish nation, is clear from the fact that some of that nation will be cast out; and in that case all Israel could not be saved. The apostle also assures us, that 'he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but

he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God." "For there is no difference between the Jew and Greek, for the same Lord over all is rich unto all that call upon him." "For they are not all Israel that are of Israel, neither because they are of the seed of Abraham, are they all children." "They which are the children of the flesh, these are not the children of God, but the children of the promise, and counted for the seed." "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above most conclusively proves, that as a nation, the Jews will hereafter receive no peculiar favors.

Again; "the fall" and the "diminishing of them," and "the casting away of them," could not be their dispersion as a nation, for it was spoken of as something already taken place before the nation was dispersed; so that their "fulness," and "the receiving of them," could not be their restoration, as a nation, to Judea.

Again, their "*fulness*," (*pleroma*), is not to be "until the *fulness* of the Gentiles be come in;" for till then, blindness in part had happened to Israel. And as all the Gentiles are not to be converted, the *fulness* of the Gentiles must be the full number of them who are to be saved, and which will not be till the end of the world; at which time also the *fulness* of the Jews, or the full number of them who are to be saved, will have come in; so that all Israel, in the most literal sense, according to Paul's definition, will be saved, and St. Paul might well ask, "what shall the receiving of them be but life from the dead?" and in the very manner as described in Ezek. xxxvii. 12-14, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves; and shall put my spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Neither is there any proof that the Jews are to be converted as a nation. It is no where expressly asserted, but only conditionally, for "if they abide not still in unbelief, they shall be grafted in;" and it also follows that if they do abide in unbelief, they will not be grafted in—the *if* being as much a condition as when Christ said, "if I will that he tarry till I come, what is that to thee." Those of the Jews who believe, will not become a new olive tree; but will be grafted into the old olive tree: so that they will cease to be Jews. There is therefore nothing in the restoration of the true Israel, which can in any way delay the coming of our Lord.

In addition to the above argument, the question is most conclusively settled by the 28th chapter of Deut. that after the dispersion of the Jews by the Romans, they were never again, as a nation, to receive either civil or religious privileges. The covenant which God

made with that nation was a conditional covenant. If they should serve the Lord their God with all their heart, to do all his commandments, and should diligently hearken unto him, they were to be blessed above every nation, and were to be forever the chosen people of God; but if they would not hearken unto the voice of the Lord their God, to observe and to do all his commandments, and his statutes, they were to be cursed above every nation, until they should be finally destroyed. In the other predictions of their various dispersions, they were promised that if they would return unto the Lord their God, that the Lord would have compassion upon them, and would turn their captivity, and gather them from all nations whither he should scatter them. And we accordingly find that he was faithful who promised; for as often as they repented in their various captivities, he restored them to their own land. But in the chapter referred to, Moses evidently looked forward to the time when their waywardness and folly should be fully proved, when all the mercies and judgments of God should be found to be of no avail in restraining them from utterly rejecting the Lord their God, and walking after the evil imaginations of their own perverse hearts; and when it would seem that there was nothing more which God could do for his vineyard, which he had not done for it, so that he should cast them off forever and leave them to their own hardness of heart and blindness of minds, until they should perish. That the dispersion here predicted was their dispersion by the Romans, is evident from the nation that was to be brought against them, and from the complete fulfilment of that prediction, in the destruction of Jerusalem by that nation. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue men shall not understand, a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." This could be no other than the Roman nation. "And he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustest throughout all thy land." "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave, so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee, in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter," "and toward her children which she shall bear: for she shall eat them for want of all things, secretly, in the siege and in the straitness wherewith thy enemies shall distress thee in thy gates."

Josephus shows a literal fulfillment of all this, in the affecting description which he gives of the misery and distress to which the Jews were reduced in the destruction of their city.

From this dispersion there is no promise of a return, as though all their restorations having

been of no avail, they were now to be entirely forsaken. Moses also expressly says that the "Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand to do, until thou be destroyed; and until thou perish quickly." "And they shall pursue thee until thou perish." "It shall come down upon thee, until thou be destroyed." "And thou shalt be oppressed and spoiled evermore; and no man shall save thee." "And thou shalt be only oppressed and crushed away."

"Thou shalt become an astonishment, a proverb, and a by-word among all nations, whither the Lord shall lead thee." "And shalt be removed into all the kingdoms of the earth." "The stranger that is within thee shall get up above thee very high, and thou shalt come down very low." "Moreover all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed." And they shall be upon thee for a sign, and a wonder, and upon thy seed forever." "And he shall put a yoke of iron upon thy neck until he shall have destroyed thee." "And the Lord shall scatter thee among all people, from the one end of the earth, even unto the other." And among all these nations shalt thou find no ease, neither shalt the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee; and thou shalt fear day and night; and shalt have none assurance of thy life." "And ye shall be sold unto your enemies for bond men, and bond women, and no man shall buy you." The duration of these evils is given in plain and positive language, and in the whole of this, Moses fifth discourse, there is no intimation of any further mercies till they are finally destroyed. It therefore follows that in Moses, other discourses, and in the various predictions where a restoration to their own land was promised, that there could be no allusion to their dispersion by the Romans; but only predictions of other dispersions and restorations, all of which must have been fulfilled previous to the dispersion here spoken of.

That Jerusalem is never to be rebuilt, is plain from Dan. ix. 26, 27, where the angel informs Daniel that after our Savior's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate,"—on "the desolation," as it reads in the margin; which must be to the end of time. Our Savior, also, in Luke xxi. 24, declares that the Jews "shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles will not be fulfilled till the end of time; so that the express declaration of our Savior, with all the other evidence which has been presented upon this question, it would seem, must forever settle the question, that the Jews, as Jews, have nothing farther to hope for in this world: and that those only of them can be saved, who renounce their Judaism, and by faith as individuals, like the Gentiles, are grafted into the original olive tree, from whence through unbelief they have been broken off. B.

Several important articles are omitted to make room for the "Great Crisis."

Second Advent.—Its Practical Tendency.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an appeal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men: but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon make of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," &c. (Acts iii. 19, 20.) St. Paul urges it as a threatening persuasive to love Christ,—"If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" which, we are told, means, "let him be accursed; our Lord cometh." (1 Cor. xvi. 22.) He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 13.) Also as an incentive to the mortification of earthly lusts,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members," &c. (Col. iii. 4, 5.) "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." (Ti. ii. 11-13.) In Phil. iii. 20, Paul links it very significantly with spirituality of mind,—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." For every condition, either in the Christian's or the worldling's life, this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) To the trembling souls, it says,—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii. 28.) To the dead sinner, it cries, with startling emphasis,—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) In the mouth of the humble follower of Jesus, it has a language of triumph, like this,

"We know that when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 2, 3.) Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connection, Matt. xxiv. 42-44; xxv. 13; Luke xii. 35-37; Rev. xvi. 15; 1 Thess. v. 4-6; Rev. xxii. 7. Let him consult 2 Thess. i. 4-7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long-suffering in the Christian heart. Hear the same writer in Hebrews x. 36, 37,—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry." Hear James, also, chapter v. 7, 8,—"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Pet. i. 6, 7; iv. 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv. 5, and 1 Pet. i. 13; to ministerial fidelity and diligence in Matt. xxiv. 46; 1 Thess. ii. 19; 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2; 1 Pet. v. 1-4; and against uncharitable judgment in 1 Cor. iv. 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul, in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.) So also to the Philipians,—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. iii. 20.) Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but unto all them also that love his (Christ's) appearing." (2 Tim. iv. 8.) And in Hebrews ix. 28, he says,—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a motive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take ven-

geance on his enemies? Are the righteous, in the instructions of the present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness & Advocate.*

Prof. Stuart's Hints on Prophecy.

No. 1.

This work of one hundred and fifty pages is a new testimony to the interest, importance, and mystery of prophecy. The Prof. has devoted many years to Biblical study, and the results of much learning are naturally expected in his pages. He proceeds to lay down scientific rules for the interpretation of prophecy. Few can be supposed to be more accomplished for this high office in Christendom, than Prof. S. and the task he has finished strikes us precisely like a lamp held up to the sun.

The hints are uttered under three distinct heads; viz. 1st. The double sense of prophecy. 2d. The concealed sense, never to be discovered until the events intended actually transpire. 3d. "That each day is the representative of a year."—And the conclusion to which the learned Professor comes, is, that the English and American commentators are pretty nearly all wrong; for their is neither a double sense of prophecy, nor a mystical sense to be explained by the events itself; nor is there any propriety in taking a prophetic day for a year. And these points are all proved and established to the Professor's satisfaction; but the sun shines still.

It is one thing to affirm that *all* prophecy has a double sense, and quite another to affirm that *some* prophecies have a double sense. But if we understand Prof. S. he denies in every instance the existence of a double sense in prophecy. It is not found in the forty fifth Psalm; it is not found in the twenty fourth chapter of Matthew: it is not found, by Prof. Stuart, in the Bible, except in cases where the Bible so explains itself in explicit terms; and then it is not a double sense, but an original sense put by the spirit on his own quoted words.

This Hint on Prophecy may enable one to see in "the abomination of desolation spoken of by Daniel the prophet," only an image of Nero, the Roman Emperor, or some other Roman god of that age; but then it leaves unexplained the accompanying caution: "who-so readeth let him understand;" for it would seem to be a matter of little importance to the readers of the Gospel to understand, that the Romans bore their eagles, and worshipped their gods, in the siege and desolation of Jerusalem, the same as they did in the overthrow of Carthage, and of Corinth.

Having taken a hint on the double sense of prophecy from Professor Stuart, we the more thankfully receive one from the Bible itself, in the words following, viz. "*The testimony of Jesus is the spirit of prophecy.*" Rev. xix. 10—This hint recognises a spiritual sense in prophecy, pervading the prophetic books, as gravitation pervades all matter, often imperceptible, and so imperceptible, but universally existent still. This spiritual, or double sense, is sometimes found both in single words and in sentences.

"Many of the prophecies concerning Babylon, Edom, Egypt, and Tyre, contain such august and magnificent expressions, as, if taken properly, will

admit of a very poor and barren exposition: and therefore it must be presumed that the Holy Spirit designed something more, and to lead our minds to the mystical Babylon, &c. In like manner, such grand things are sometimes spoken concerning the return of the Jews from the Babylonish captivity, and mention is made of such distinguished blessings being bestowed upon them, as necessarily lead us to look for further and more complete fulfilment."—*Horne's Introduction*, Vol. 2. 644.

"The law is a shadow of things to come." It was the dispensation by Moses; an actual law by which Israel lived many centuries; and it was a shadow of the heavenly patterns, to be revealed in the day of the Lord Jesus. Thus the Pentateuch by the holy Word is declared to convey a spiritual meaning, and to have a double sense. The passover, the sacrifices and offerings, the Levitical priesthood, &c., are admitted to be typical, and to convey a double sense: and even so the whole law is adjudged by the Word of God, to be typical, or a shadow of things to come: that is, it has a mystical sense, or double sense; as all prophecy, in whatever terms it may be couched, bears spiritual testimony to the Lord Jesus.

We do not say that a rule of interpretation should be adopted for the Bible which is not common to other books; but rather that the Bible, together with every other book, ought to be interpreted in harmony with itself, and on principles recognised by the author in the volume of his works. In reading Milton, it is fair to use a method of interpreting some obscure passage, which method Milton has himself used in another part of his works, to interpret a similar passage: so a prophetic obscurity in one part of the Bible may well be explained on a principle used in another part of the Bible, to explain a similar prophetic obscurity. The New Testament does frequently put a new, a mystical, or a double sense on the language of a text of the Old Testament; and thus leads the student of the Bible to the knowledge of a Bible rule of interpretation. This much for the Professor's first hint.

The learned Professor's second Hint on prophecy rejects the notion "that some other prophecies have a meaning which is so concealed and obscure, that it can never be discovered, until the events take place to which they refer."

This is strange, that a man of great erudition and of exemplary piety should deny the obscurity of prophecy in some cases to be such that only the event makes it plain.—The Professor would seem to teach that men ought by the words of the prophet always to have a clear conception of the event foretold before it comes to pass. Were it theoretically so, we find it practically far otherwise. In the fulfilment of the most important prophecies from that of the seed of the Woman in Eden, to that of the coming of the Lord Jesus in Revelation, many prophecies appear to have been very imperfectly and confusedly understood, until the event has made them plain: and from the confident and contrary interpretations put on those which remain to be fulfilled, it is not too much to infer that some of them will never be understood before the event explains them; as the rising from the dead, and many other prophecies of our Lord, were not understood by his Apostles, until after the events had made their meaning incontrovertible. Is it said, the Apostles might have understood, for the language was plain? The holy Word replies: "They understood none of these things; and this saying was hid from them, neither knew

they the things which were spoken." *Luke xviii. 34.* Here ends our notice of the Professor's second hint.

For the third Hint on Prophecy rejecting the notion of any other than literal time in the words of prophecy, and maintaining that a day means only one revolution of the earth on its axis, and that 1260 days, or three and a half years, mean no more than days and years of the earth's revolution not around the sun, but on its own axis, see our next paper.

H. D. W.

"In the Earth distress of Nations with Perplexity."

Listen for a moment to one of the popular political editors of the day.

"Consternation begins to seize upon the friends of the Union and of republican government, that we are on the verge of a civil war—on the brink of a disunion of the States—and that the bloody drama which has so long crimsoned the South American republic has at length begun in those of the North.

But what do we see around us? Lynch law in various parts of our country—the General Government without power or authority, and the Chief Magistrate treated by both parties as a vagabond—Congress demoralized and useless, arising from the conflicts of faction, of duelists, and of fanatics—half the banks in the country disregarding the sacred obligations of justice, and violating the law as they please."

Within a few years past, the following, (given as a few among the many,) political omens have occurred in our own country, and recorded in political papers. During a late session of the Congress of the United States, the chandelier in the Senate chamber, weighing about 1500 lbs, and said to cost \$5,000, fell and broke to atoms. It is said, also, that the scroll held in the talons of the Eagle, placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E Pluribus Unum*—fell to the earth; and on the same day, the hand of the figure representing the goddess of Liberty, standing in front of the Capitol of the U. States, holding in it "our glorious constitution," broke off, and came tumbling down. It was said by papers friendly to him, that when the late Chief Magistrate of the nation, set "out for the Capitol, an earthquake shakes the earth." He crosses the mountains and arrives at Baltimore, and an explosion of the Banks in that city and Philadelphia—the "great regulator of the currency" taking the lead—salutes him! During the imposing celebration, at his inauguration, in a style of gorgeousness which Royalty itself might envy, a cord stretched across the broad Avenue, leading from the Presidential Mansion to the Capitol, with the banners of the several States, breaks in the centre, and the State emblems, dividing to the North, and to the South, are thrown upon the ground and dragged in the mire." A few days subsequent, and the Chief Magistrate himself dies!

What is the character of the present Congress? In the language of a shrewd politician and observer of men and things, and a man who entertains far too high an estimate of the permanency of American Institutions,—on an inspection of the present Congress, exclaims, "God has about done with the American Congress!"—*American Millenarian*.

Second Advent Camp Meeting

AT TAUNTON, MASS.

There will be a Second Advent Camp-Meeting, to continue one week, commencing September 6th, in Taunton, Mass. on the land owned by Mr. Myrick, near Myrick's depot, on the Taunton and New Bedford railroad, six miles from Taunton Green, twelve from New Bedford, three from Assonet Village, and twenty from Plymouth, on the main road from Plymouth to Fall River, in a beautiful grove fitted for the occasion.

The object of this meeting is, not discussion, but to give the Midnight Cry—to present the truth plainly and strongly to those who wish to hear, on the subject of the Second Coming of Christ at hand, and to wake up the sleeping churches and ministry to the important subject and work of sanctification, and preparation to meet the Lord, without distinction of parties or denominations. We hope, therefore, that all of every name, and order, who love the Lord's appearing, will come up to this great feast of tabernacles.

The kind and gentlemanly superintendent of the Taunton and New Bedford railroad, has contracted to carry those, who attend the meeting, from Boston and back at \$1.25 cents; from Providence and back \$1; from New Bedford and back 75 cts; from Taunton and back 25 cts; from Mansfield and back 75 cts.

All who can, are requested to provide themselves with tents and provisions. Those who cannot thus provide themselves, can be accommodated at the boarding tent at \$2 per week for board and lodging.

HENRY PLUMMER,
APOLLOS HALE,
TIMOTHY COLE,
JAMES TAYLOR,
JAMES M. PHILLIPS,
JOSEPH BATES,

Com.

Taunton, Aug. 9th, 1842.

Second Advent Camp-Meeting AT CASTINE, ME.

There will be a Second Advent camp-meeting at Castine, Me. Providence permitting; to commence Tuesday, Sept. 6th, on the farm of Mr. Charles Perkins. The steam boats will leave passengers within about three miles of the meeting. Brother A. Bridges of Newport superintends the arrangements. There will be Second Advent Conferences held at the following places as follows, viz: at Prospect, Me. Sept. 14. At Atkinson, Me. Sept. 21st.

A. BRIDGES, A. HALE,
J. DAMAN, Y. HIGGINS,
S. H. HORNE, J. W. ATKINS,
J. HAMILTON,

Com.

SECOND ADVENT CAMPMEETING AT EXETER, ME.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

LARGE TENT.

Money paid out for tent and fixtures, &c. \$615.34
Money received by subscriptions, &c. \$374.34

Amount due the Committee, \$241.00

The friends who have subscribed for the tent are requested to hand in their subscriptions as soon as convenient.

E. HALE, Jr. for Com.

CORRECTION.

Joseph Currier paid Thirty Dollars for the distribution of Books, instead of five, as stated in our last report.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

DOW & JACKSON, PRINTERS.

L. P. Bradford 177

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.---No. 23.

Boston, Wednesday, Sept. 7, 1842.

Whole No. 71.

THE SIGNS OF THE TIMES.

BOSTON, SEPTEMBER 7, 1842.

"Of that Day and that Hour."

CONVERSATION, ON MATT. XXIX. 36.

Objector.—Good morning, Mr. Believer; I am happy to meet with you; I have long wished to have some conversation with you on your favorite theme, the second coming of Christ. How does your faith hold out? Do you not sometimes waver in regard to the time?

Believer.—Waver! Hold out! Why do you ask that question? Do you suppose I have entered on this great truth without due deliberation; and an assurance that the WORD OF GOD most clearly teaches it? And with such a foundation, why should I waver? No, my friend; although heaven and earth are strong, yet I believe God's word to be stronger. And although heaven and earth may pass away, that word will never fail. But, permit me to inquire, in turn, how you stand affected on the subject.

Obj.—Well, sir, I don't believe you or any body else knows anything about when it will be.

Bel.—How so? Has not the history of the world been several times portrayed by the prophets, beginning in ancient times, and extending to the coming of the Son of man in the clouds of heaven? Now, if we can trace the events predicted, in the history of the world, and can find all these predicted circumstances accomplished, except the last, will it not afford us some information on the subject? Must we not come to the conclusion that the great event is nigh, even at the door?

Obj.—I do not so much object to your teaching that it is near, as I do to your fixing the exact time. For Christ said, "Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." To say that he only meant the day and hour literally, and that you do not pretend to fix either the day, or hour of the day, but only the year, is only evading the question.

Bel.—Very well; then I will not say thus. But you grant that the Savior teaches that the Father did know the day and the hour. Then, of course, he had fixed it. He did not say that it never should be known, but that it was not then known to men or angels. "Of that day and hour knoweth no man," &c. That was said to the world 1800 years ago, and in the present tense, and of course could have no bearing on us.

Obj.—That is a mere quibble; do you not sometimes state that God calls those things which are not, as though they were; i. e., speaks in the present tense of things thousands of years in the future? This principle will hold good in this place.

Bel.—The correctness of the principle I grant, but not its application to this declaration of Christ. The instances where the principle is applied are prophecies of events yet future; this text is an an-

swer to the question of the disciples; "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" He gave them the signs, and then told them, "but of that day and hour knoweth no man," &c. There is another important principle to be observed in interpreting the Sacred Oracles. It is this, that the Bible, if rightly understood, will harmonize throughout. And if in any instance this is not the case, we may be certain we are wrong in our constructions of the infallible Word. Now let us read the text with the addition of a clause. "But of that day and that hour knoweth no man," nor ever shall know, not even "the angels of heaven, but my Father only." By the side of this reading, (which is the true one, if your construction of it is correct,) we will place another text. Daniel xii. Speaking of the reign of Christ, the deliverance of all his people, the resurrection of the just, and their eternal glory, the question was asked, "How long [it should] be to the end of all these wonders?" The answer was given in time and events. But when Daniel would further inquire, he was told, "Go thy way, Daniel, the words are closed up and sealed to the time of the end." "None of the wicked shall understand, but the wise shall understand." Is there not in this text a plain declaration that the words were not to be understood till the time of the end; that until then they were closed up and sealed? And is it not as plainly declared that the wise shall understand? Are we to believe, then, that these texts contradict each other?

Obj.—The prophecies are so obscure, full of mysteries, and withall so figurative, that we cannot tell much about them. There is enough in the Bible that is plain, and I think we had better attend to that.

Bel.—But that is evading the question. Do Christ and Daniel contradict each other? The one saying that neither men or angels knew, or ever would know, the time of his coming? The other, saying, that although revealed, it was shut up and sealed to the time of the end, and could not be understood till then: but that the wise shall [then] understand?

Obj.—But it is not so clear after all, that there is any reference in Dan. xii. "the wise shall understand," to the time of Christ's coming.

Bel.—Indeed! How is that? Was not the promise given in answer to the angel's question, "How long shall it be to the end of all these wonders?" viz. the resurrection and eternal glorification of the saints? And Daniel's question for information respecting the import of that answer? Where, then, is the uncertainty about it?

Obj.—I confess it looks more clear than it did. But yet I do not know as you have the right understanding of it.

Bel.—That is not the point in hand. The only question now to be settled is, Has God revealed the time of the resurrection of the just, which is to be at Christ's coming? Is it not clearly revealed in

the 12th of Daniel? And then the reason assigned why Daniel did not understand? It was closed and sealed to the time of the end.

Obj.—Why, yes; that seems to be so.

Bel.—I ask again, then, can the event come, before the wise understand, without breaking God's promise, "the wise shall understand?" Is not the promise positive? But the time of the end has now come, and came with the fall of the Pope in 1798, and the seal is broken. The wise may now understand what neither angels or men knew when Christ was on earth.

Parsons Cooke in Trouble.—It will be remembered that the believers in the Second Advent at hand, held very interesting and important meetings this season, during the anniversary weeks in New York and Boston. At one of these meetings money was raised among our friends for the diffusion of light on the Second Advent. These meetings being full, and withal very effective, it seems Mr. Cooke was very much troubled by them. But what to do, he did not find, till he heard of a certain Home Missionary Society in London, which, according to his story, [we have no other evidence before us,] who were a class of impostors. Well, now was a good chance for him to let off some of his spleen, at least by "insinuations." 1. He nicknames a respectable denomination of Christians as "Christyans!" In this he shows, first, low breeding, and, secondly, a want of knowledge, or respect for the English language; for there is no such word in the king's English. 2. He has nicknamed a large and respectable body of believers in the Advent near, from all denominations, as "Millerites," which is an insult. 3. He endeavors to unite and associate them with a vile class of impostors, [if his statement is true,] and thus, so far as his influence will go, to destroy all public confidence in us.

Well, Mr. Cooke, this is very smart, for one of the sons of the "Puritans!" But seeing we perfectly understand you in this trick, you will have to try again. We give the article entire, that our readers may judge of the design for themselves.

IMPOSTURE EXPLODED.—The late religious anniversaries in London, wound up with a scene which, we are happy to say, is a novelty. It seems that for three or four years past, a few individuals in England, entertaining views similar to our Christyans and Millerites, have been at work on a system of shameless imposture, to organize and build up a sect. They had sent forth some twenty persons under the name of "missionaries," to solicit funds for their own support. The object to which the funds were to be applied, was carefully concealed. The funds were solicited for the "Home Missionary Society." And if any questions were asked, the solicitors showed a card, containing the name "Home Missionary Society," in common type, with the name General prefixed in a faint letter, so as to be hardly perceptible. The truth was, they had assumed the name of General Home Missionary Society, so as to avail themselves by stealth of the reputation of the existing Home Missionary Society, and secure money from its friends by false representations.

This scheme had advanced with some success for four years. And its projectors concluded that it was time to take their place before the British public as one of the national benevolent societies.

So they advertised a public meeting among the other anniversaries at Exeter Hall. About 200 persons attended the meeting. The platform was occupied by 12 or 14 missionaries, who, for the most part, constituted the Society, the solicitors, the collecting agents and executive officers, all in their own persons. In the body of the house were Doctors Campbell and Matheson, and several other congregational ministers, who came for the purpose of exposing the fraud, having previously prepared themselves with facts. The chairman, one of the missionaries, opened with a speech detailing his own services, trials and successes, and closed his remarks by saying, "We court investigation, we want the world to sift us through and through. And if we cannot stand on the ground of Christian integrity, and principle, in the name of God, let us fall."

The report was then read, stating that the Society had 22 missionaries in the field, and had collected £966, 17s. 4d. This was followed by a speech by Rev. H. S. Sleep, setting forth the glories of Millerism. And he was seconded by Mr. Marwood, much in the same strain, courting investigation; and they soon had investigation to their hearts' content. Rev. Mr. Ainslie rose and put to the chairman a list of questions, such as "Where are your head quarters? What accredited ministers of any denomination are attached to the Society? Whether the missionaries are collectors of the Society? Whether six of them have been collecting in London for the last six weeks? Are the missionaries themselves an irresponsible body, appointed by each other? And he closed his catechism by informing the meeting that he had evidence to show that they had been collecting funds in the name of the *Home Missionary Society*. And, after some interruption, he went on to exhibit evidence. After bringing out some startling facts, the chairman wished to know how long he was to speak. He intimated that he would give way for the chairman to answer his questions. The chairman said he could not remember them all. This was but the commencement of a searching operation, which was continued till past 11 o'clock at night, when a resolution was proposed to this effect, "That the General Home Missionary Society, in its present constitution, does not appear to the meeting to deserve public confidence." The chairman hesitated to put the motion, said that it would crush the Society; and they were in debt £200, and would have no means of paying. If it must be put, he proposed to leave the chair. The meeting insisted on his keeping it. His fellow-missionaries protested against his putting it. The meeting insisted on it. He did it, and there was a large vote in its favor, and only four against it. Thus ended a nefarious scheme of imposture to promote Millerism and Christianity.

The Turkish Empire.—By the late news from Europe, we find the old world in great agitation. Scarcely any part of Europe or Asia are at rest. The Ottoman Empire partakes largely of this agitation. We give the following extracts from a London paper, which may be of interest to those who still contend for the stability of that power.

TURKEY.—Constantinople letters of the 14th July, represent the affairs of the Ottoman empire to have assumed a serious aspect. Complications and embarrassments of various kinds menace the Porte on every side. War with Persia is reported to have been declared, or to be upon the eve of declaration; and it will be remarked that Russia, not great Britain, has been appealed to as a mediator by both parties. Taking advantage of the supposed hostile intentions of England and other powers, the Belgarian and Greek-Servian agitators, stimulated by foreign emissaries, have raised the standard of revolt in the vicinity of Nissa, and similar outbreaks are expected in Thessaly. The Martinigrans are in a disorderly state and the Pacha of Bagdad has defied the orders of the Grand Vizier, commanding him to

exchange with Nezib Pacha, of Damascus. Without any open declaration of independence, Ali Reza Pacha acts as if he proposed to imitate the example of Mehemet Ali.

Delegates have reached Constantinople from the Maronites, declaring that peace cannot be re-established unless a Christian governor is re-appointed. Troops are marching in every direction toward the menaced points, and the Porte is anxiously waiting to ascertain whether the British Government will range itself among the number of its enemies. Some hope exists of the Grecian negotiation being resumed; and the affair of Wallachia has been temporarily settled through the mediation of Russia. [London Chronicle, Aug. 4.]

Our Constantinople correspondence of the 13th ult. contains most important news—no less than the breaking out of war between the Ottoman Porte and Persia. Rumors of an approaching struggle had lately prevailed in the Turkish capital, to which our agent had given no belief, but it appears now that hostilities have broken out in good earnest, and that a Persian army is already in march to the Turkish frontier. The Shah of Persia has also given orders to all his subjects resident in Turkey to return home; but it appears that the Porte will not allow any of them to depart until their pecuniary engagements be all fulfilled.

The Porte, though taken by surprise, has got ready an army of 30,000 men to resist the invaders, and it is possible that we may soon hear of actual hostilities.

It is said at Constantinople that this war has been fomented by foreign influence, and we have no doubt the foreign influence alluded to is that of Russia, which is determined that Turkey shall have no repose. London Herald, Aug. 3.

STILL LATER. By the arrival of the steam-ship Caledonia we have received Liverpool papers of the 19th ult, from which we give the following:

THE EAST.—The Augsburg Gazette of the 5th instant publishes accounts from Constantinople of the 20th ult. They state that considerable reinforcements were then on their march to Bagdad. Two regiments of infantry of the Imperial Guard embarked for Smyrna on the 19th, under the command of Mustapha Pasha. They were to proceed hence to Damascus where Nedschib Pacha the new governor of Bagdad, was to join them with 3000 men. The Pasha of Aleppo had also been directed to form a junction with those troops with all his disposable forces, once united, the three corps were to march in the direction of Bagdad. The two regimentals of cavalry of the guard and the artillery were to proceed overland to Samsoon, and thence to Bagdad through Koordistan. A regiment of infantry was advancing in the same direction from Sivas, and a regiment of cavalry from Angora. The Pasha of Mossul was also on his way hither at the head of 10,000 irregulars, and was to assume the command-in-chief of the army.

TO CORRESPONDENTS. The editors and publishers of this paper, would make an apology to correspondents for the apparent neglect of some of their communications. The editors from a necessity have both been absent the most of the time for some time past. They hope to be able in future to attend to all important questions and communications connected with the vital interests of the cause.

AGENTS, will much oblige us by sending in what is now due, both for books, and the "Signs of the Times." Promptness in this matter will save us much trouble.

AN INCIDENT—LAND FOR SALE.—During the campmeeting at Gilmanton, N. H., at the close of a lecture, a brother by the name of Wm. Thomson of Wolfborough, came forward and asked the privilege of speaking for a few minutes from the stand. He stated that he had a full conviction of the truth

of the Second Advent doctrine, and that Christ would come in 1843. He had more of this world's goods than he needed, and wished to dispose of it for the advancement of the Second Advent cause. He had 2000 acres of land in the north part of the state, which he then and there pledged himself to sell and convey by a good and sufficient title, to any man who would pay him two thirds its real value; and the avails should go to advance the cause of God, by giving the midnight cry. Who will come forward and advance the money for the land.

THE GILMANTON CAMPMEETING closed on Friday last, and has been a great and good meeting. We have never witnessed a more gracious outpouring of the Spirit, on both saints and sinners, ministers and people. A number of ministers of the different denominations who went on to the ground unbelieving, and some of them strongly opposed to the Second Advent doctrine, before the close came forward and declared their conviction of the truth of the doctrine, and their determination to give the midnight cry.

SPRINGFIELD CAMPMEETING.—Bro. Himes writes (Sept. 2) from Springfield, "The meeting is going on triumphantly—Bro. Miller is here, and is now lecturing." The meeting continues over two Sabbaths.

FRUITS OF THE LITTLETON CAMPMEETING.—We learn that a glorious revival has broken out in Acton Mass. as the fruits of the campmeeting in Littleton; from 76 to 100 have already professed to find peace in believing.

TO THOSE CONCERNED IN WASHINGTON CO. N. Y., OR RUTLAND CO. VT.—If the friends of the cause in those counties wish a Second Advent Campmeeting in either county, they can have one, to commence October 20th, if they will make immediate arrangements, and send word to the office of the Signs of the Times. The following persons are appointed as a Committee of Arrangements.

Brethren H. J. Baldwin, Hartford, Wash. Co. N. Y.
Simeon Fletcher, Sandy Hill, N. Y.
J. O. Nason, Fort Ann, N. Y.
Wm. Stoops, Benson, Vt.
— Church, Whiting, Vt.
C. A. Thomas, Brandon, Vt.

The great Tabernacle Tent will be present.

Extract of a Letter from H. G. Corley.

BROTHER HIMES:—Although a stranger personally, I take the liberty to obtrude myself before you with my pen, to give you some account of the prospect we have in view. In the course of the season past, towns around us have been blessed with lectures on the Second Advent of Christ into the world—viz. Dixmont, Monroe, Swanville, Troy, &c., have all been supplied by Brother Oakes, who is now laboring in Unity with a good prospect before him, and all the above named places have been blessed with revivals, I think; and God's believing children have been strengthened, enlightened and encouraged to look for the coming of the Lord Jesus near at hand, and in this place we have just been favored with a course of lectures by brother Jonathan Hamilton. It has been an awakening time, the children of God have been revived in this place, the wanderer has been reclaimed, the sinner awakened, and a general interest is felt, and the prospect is, God is leading his people up from the wilderness into higher and more holy ground.

Jackson, Me. Aug. 12.

Prof. Stuart's Hints on Prophecy. No. II.

In our last paper we took notice of the first two Hints of the Professor, the one denying the double sense of any prophecy; the other denying in all cases that a prophecy has any mystical sense explicable only by the events itself; and we endeavored to show in few words by the scriptures themselves, that the usual interpretation of English and American commentators contrary to Prof. Stuart's Hints, is the right interpretation. We now address ourselves to his third and last Hint, to wit: that the times named in Daniel the Prophet, and in Revelation are not designed to be understood as meaning, that each *day* is the representation of a *year*; but each day represents only literal time, or a revolution of the earth on its axis.

The ground on which commentators usually take a prophetic day for a common year may be firm or not, and still Professor Stuart's Hint, as he carries it out, may be very absurd; for he makes a prophetic day a natural day, which sense compels him to limit some of the most magnificent scenes of prophecy to a space of time enduring only three and a half years, and these long, long gone by; and in their passage being filled by Antiochus Epiphanes and Nero for the principal figures, two of the vainest, bloodiest tyrants that ever disgraced the earth. Whether a day for a year is a right interpretation of prophetic time or not, it is plain to most men that a prophetic day is more than one revolution of the earth on its axis; for no man can understand willingly that a great power would be raised up to universal tyranny, and be overthrown by violence in three and half years. Napoleon's was a most wonderful exaltation and overthrow; but his empire did not extend universally; and yet it was nearly *twenty years* from his triumph in Italy to the battle of Waterloo. Considerations of this sort have led our commentators, for the most part, to take a prophetic day for a revolution of the earth around the sun, instead of its own axis; and this with warrant of Scripture in which we find sometimes a day typically put for a year.

But we will not spend time on the common interpretation; we would rather see the results of Professor Stuart's interpretation. He makes the monarch of Dan. vii. 24, (the same which rises after the ten and subdues three kings,) to be Antiochus Epiphanes. *Hints p. 83.* "For the fourth beast in Dan. vii. 7, 8, 11, 19—26, as all must concede, is the divided Grecian dominion which succeeded Alexander the Great." *Idem.* So far from all conceding this, nearly all English and American Commentators, certainly those in highest repute, expound this fourth beast by the divided *Roman* empire, instead of the *Grecian* dominion. It is new to us that any respectable Protestant divine supposed the fourth beast to be "the divided Grecian dominion." It seems vain in any man to depart so widely from his compeers on a point of this importance, and only to write in his own support: "*all must concede.*" We do not think the Professor's lamp reflects to his credit in this assumption.

Not satisfied with giving the seventh chapter of Daniel from the seventh verse, to "the divided Grecian dominion" and to the tyrant Epiphanes; the learned Professor goes on to give the eleventh chapter of Daniel from the 21st to the 45th verse to the same tyrant "*past all question:*" (*Hints p. 86.*) and also chapter

12th from verse seven to the end. "Blessed is he that waiteth and cometh to the 1335 days." (Dan. xii. 12.) for then Antiochus is dead, and the Jews are "secure from the assaults of such an unrelenting tyrant." (*Hints p. 93.*) One would from this be tempted to think the Jews obtained liberty and peace with the death of Antiochus; but the history of the Maccabees removes the temptation. The great Maccabees himself fell in battle three years after the death of Antiochus Epiphanes, and the glory of this family was gained in subsequent wars for the deliverance of their country from the Syrian yoke after the fall of their elder brother Judas.

It is commonly understood that in one sense the prophecies of Daniel were greatly fulfilled by Antiochus Epiphanes; but that they have a larger sense, and one in which we are more personally interested, is very justly conceded by most commentators.

But if "the little horn that waxed great and magnified itself" in Daniel was the tyrant of three years and an half in Syria only; who, it may be asked, is that seven headed beast in Revelations? who, but Nero, the tyrant by whom Vespasian was sent against Judea; though Jerusalem was not taken until three or four years after Nero's death? The books may be searched in vain for plainer proof of much-learning-gone-mad than this interpretation of the beast of Nero furnishes in the Hints on Prophecy. "The persecuting power of Imperial Rome, and specially that power as exercised by Nero, is, beyond all reasonable question, symbolized by the beast in question." *Hints p. 115.* The seven heads—are seven kings—five are fallen; one is; the other has not yet come: but when he shall come, he will continue but a short time. "The five fallen are Julius Cæsar, Augustus, Tiberius, Caligula, and Claudius. Of course Nero is the sixth; and he is, therefore, the one who *now is*. Galba who reigned but seven months, makes the seventh." *Hints p. 115.* Then one might be led to suppose the imperial succession in Rome ceased; but it continued with increase of glory and of persecuting spirit, for centuries—pagan emperors reigned in Rome 250 years after Nero's death.

One of the heads was smitten to death, "and his deadly wound was healed." Rev. xiii. 3. This also was Professor Stuart's Nero. "Common report, says the Professor, made Nero, after reigning awhile, to disappear for some time, then to make his appearance again, as if he had come up from the regions of the dead, and finally to perish." *Hints p. 120.* Not that any such things happened to Nero; but it was reported of him that such would be his lot; the soothsayers foretold it of Nero; and when Nero was assassinated at Rome, many "for a long time decked his tomb with flowers, expecting and hoping that he would revive." *Hints p. 117.* But Nero did not come to life according to the soothsayers, Nero remained among the dead: yet the renowned and learned Professor thinks that Nero fulfilled the prophecy, through the report circulated by the soothsayers! We can hardly conceive of any thing in the shape of exegesis more ridiculous.

It is well to scrutinize carefully the Professor's works; for great waywardness is discoverable in these Hints. We would notice the taking for granted in all the Hints that the apostle John wrote the book of Revelations in the reign of Nero, without which Nero cannot be made the wounded head of the beast; while

the great majority, of English and American authorities at least, suppose that book was written later by *thirty* years, in the reign of Domitian; but enough is said. We looked for the publication of the Professor's Hints for some seasons; and now it comes at length with internal evidence that no delay of publication could have much improved it. We looked for some excellent thing, honorable to our Lord's word, useful to his church, reputable to our country, and worthy of the author; and our disappointment is unqualified. H. D. W.

This Generation.

MESSRS HIMES AND LITCH.—In your paper of the 20th inst. over the signature of B. there is an attempt to remove the cloud which hangs over Matt. xxiv. 34. "*This generation shall not pass till all these things be fulfilled,*" upon the ground, that our Lord is speaking of the generation of the righteous. And to show that it is so, seven quotations from the Bible are exhibited, where the word generation bears that sense. In Mr. Ramsay's "Second Coming," in the "Literalist," and among the commentators, I find similar attempts to reconcile the passage above quoted, with the predictions to which it refers; but to me they are unsatisfactory.

I will state my objections to brother B's solution of the difficulty, and then offer him my own.

1. The *continuance* of the Righteous generation was not the subject in hand—nor was a new topic introduced.—Our Lords obvious purpose in this declaration, was to establish the confidence of his Disciples in the *truth* of the predictions, just delivered. And hence He immediately adds "Heaven and Earth shall pass away, but my words shall not pass away."

2. It was not our Lord's manner, to introduce a new subject, and then drop it. He never lost sight of his object, and though sometimes interrupted, was never diverted from it.

3. The *continuance* of the Righteous generation, it seems to me, could have no connection, or importance, in this part of our Lord's discourse.—Why should it be introduced? Could any inference be drawn from what had been said, that the generation of the Righteous should become extinct?

4. Although the usage of the word generation, in a few instances, will bear the sense of a *Class* or *Race* as Brother B. has it, yet a vast majority of the cases found in the Bible denote the then present inhabitants, or those who did live at some former time.—In every instance in which the word *generation* escaped the lips of our Lord, it is used in this sense, unless the present case be the exception.

Matt. xii. 41. "Them of Ninevah shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. See also verse 42 and 45. Luke xi. 32.

Matt. xvii. 17. "Faithless and perverse generation" Mark ix. 19. Luke ix. 41.

Matt. xxiii. 36. "Verily I say unto you, all these things (all this) shall come upon this generation."

Luke i. 50. "From generation to generation."

Luke xi. 30. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation, and see, also, verse 50.

Luke xvi. 8. "The children of this world, are in their generation, wiser than the children of light."

Luke xvii. 25. "But first must He suffer many things, and be rejected of this generation."

Acts xiii. 36. "Wherefore I was grieved with that generation."

These examples I apprehend, are sufficient to settle the question of probability, as to what is meant by *generation* in the passage under consideration.

Now to my own explanation of the difficulty.

The ambiguity of the verse, in my opinion, does not consist in the word "generation" but in the word "fulfilled." In this expression, our translation is erroneous, and does not now convey the true sense of the original.—That the events foretold should *be in progress*, that is, *already in a train of accomplishment during that generation*, is all that is asserted. Such is the usage of this greek verb, in the New Testament, as nearly always implying *progress*, not *completion*. The Student may find it in Matt. xxvi. 5; and in numerous instances throughout the book, and also the Septuagint.

Again—Let the question be asked, what is it, which was to be fulfilled? *a train of events extending many ages*. How could that be fulfilled in one generation? Ans. by being begun and regularly continued. This is the true idea of the original, but our use of "fulfilled" obscures it.

Again—The translators, perhaps, are not so much in fault as we are, in our loose attention to English words. *Fulfilled*, in Webster, is not equivalent to *Finish*.

Further—The Student will see that "all these things" in the text, (in the plural) is the *incident*, the verb (in the singular) is the *object*. A like case also Matt. xxiii. 36, and elsewhere.

The Parallel places, Mark xiii. 30. Luke xxi. 32, are of course included in these remarks. Once more; it is a remarkable fact, that our translators have rendered the Greek verb in question "fulfilled" in this case, and one other only, (Matt. v. 13,) out of fifty instances, in the New Testament, where *fulfilled* occurs.—In all the other cases, a very different Greek verb, signifying completion, justifies the translation.

May you have wisdom from above, while endeavoring to wake up the saints, and save sinners, with the *midnight cry*; and may all learn to distinguish it, from the *Lo here* and *Lo there* which we shall presently hear, in every part of the Land. Yours in Christian sympathy, W. KING.

Utica, N. Y. July 26 1842.

REMARKS.

We give the above as the views of our correspondent, and will here briefly state the view the junior Editor of this paper takes of the subject. It appears to us that the Savior says that heaven and earth shall sooner pass away than one generation of the three score years and ten, the age of man, should go by after the foretold sign of the darkening of the sun, before the Son of Man shall come in the clouds of heaven to gather his elect. That event did take place on May 19, 1780, and several times since, in different countries. That darkness was supernatural, and not produced

by an eclipse. Sixty two of the 70 years are gone already. But the whole will not pass till all be fulfilled. Luke, xxi. 28, says, "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." This being the beginning of the series of signs, is, like the budding fig tree, the sign of approaching Summer; and so certain a sign it shall be so, that the saints shall know that it is near even at the doors.

SECOND ADVENT CONFERENCE.

AT CORNVILLE, ME. OCT. 5, 1842.

There will be a Second Advent Conference at Cornville, Me. Providence permitting, to commence Oct. 5, at 1 o'clock, P. M. Those preachers that attend the other Conferences in this state will be expected to attend the above. HENRY FROST.

Cornville, Me. Sept. 7, 1842.

SECOND ADVENT CAMPMEETING

AT NEW IPSWICH, N. H., SEPT. 20.

A Second Advent Camp-meeting is to be held in a grove, at New Ipswich, N. H. Sept. 20, on ground of Mr. George Willard, near Dr. Gibson's.

The object of the meeting, like those which have already been held, is to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

There will be no room for debate on this or any other subject, at this meeting; but all who participate in its exercises will have the one great object, their own and others' salvation, in view, and direct their labors to that one point.

All who love the appearing of our Lord Jesus Christ, are earnestly requested to rally at this Feast of Tabernacles. Our time is growing shorter, and what we do must be done quickly.

It is desirable that our friends should form companies, and bring a tent with them; but ample arrangements have been made, both for board and horse-keeping, at a reasonable rate, on the ground. Let application be made to the committee.

H. B. SKINNER, GEO. REED, D. BLOOD,
SAM'L HEATH, C. BURGESS, C. EASTMAN,
JACOB WESTON, W. D. WALKER — SCRIPTURE,
L. CALDWELL, J. D. JOHNSON, — KIBLING.

SECOND ADVENT CONFERENCE

AT ANSON, ME., SEPT. 21.

The Free Will Baptist brethren in Anson, have requested the writer to appoint a Second Advent Conference with them in the Free Meeting House, two miles westward of the village in said town. Therefore I appoint it to commence on Wednesday, Sept. 21st, at 10 o'clock, A. M. to continue over the following Sabbath. The object of the meeting will not be to assail each other on sectarian points of minor importance, nor for discussion; but to obtain light upon the great and all-important subject of Christ's second advent, now specially at hand. It will be expected that the forenoon will be spent in social worship and conference upon this subject; and in the afternoons and evenings lectures will be given by the writer, or some other lecturer, if they attend. We invite lecturers Elds. H. Frost, of Atkins, and A. Bridges, and others, to attend. We also invite brethren in the ministry, without distinction of order, to attend, and hope they will suffer nothing of minor importance to hinder. All the meetings will be open and free for all to attend.

JOEL SPAULDING.

Belgrade, Me. Aug. 18, 1841.

Whereas, there is a Second Advent Conference appointed in Anson, to commence Sept. 21st, to hold five days, we the undersigned, viewing it an important station, where multitudes will attend, and probably opposition be witnessed, renew the request made by Eld. Spaulding, for at least one lecturer to

attend; otherwise bro. Spaulding will be alone as a lecturer. Cannot Eld. Atkins, or Eld. Frost leave the Eastern Conference and come over and help us, or some other suitable one? ALLBEE PARSONS, Lexington, Aug. 27, 1842. HENRY PARSONS.

SECOND ADVENT CAMPMEETING,

AT EXETER, ME. SEPT. 28.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

CAMPMEETING AT CLAREMOUNT, N. H.—A Second Advent campmeeting is to be held in Claremount, N. H., to commence the 24th inst. The Tabernacle is to be there.

BRO. HUMES, will give a course of lectures on the Second Advent in Piermont, N. H. to commence the 17th of this month.

CAMPMEETING AT SALEM, MASS., commencing Oct. 6th. Particulars hereafter.

LARGE TENT.

Money paid out for tent and fixtures, &c. \$615.34

Money received by subscriptions, &c. \$374.34

Amount due the Committee, \$241.00

The friends who have subscribed for the tent are requested to hand in their subscriptions as soon as convenient. E. HALE, Jr. for Com.

Letters.

Received up to Sept. 3. From P. M. Greensburg, Ind. Brownsville, Ind. Springfield, Mass. Farmington, Me. Edgefield, S. C. Monmouth, Ms., S. Glastenbury, Ct. Amelia, Ohio. Brunswick, Me. Sand Lake, N. Y. Carlisle, N. Y. Appenheim, N. Y. Nashua, N. H. Addison, Vt. New Bedford, Ms. Fisherville, Ct. Peru, Me. Cambridge, Vt. Morris-town, Vt. Wiscasset, Me. Philadelphia, Pa. LaPorte, Ind. Windham, Vt. Bellingham, Ms. Royal Oak, Mich. North Hadley, Ms. Easton, Ms. Fairview, Pa. Columbus, Miss. Claremont, N. H. Holden, Ms.

From H. Sanders, R. Sabine, R. Parker, R. W. Reed, A. C. Davison, S. P. Cheney, H****, Darius Sissons, A. C. White, N. Billings, F. Searle, R. Jennings, John Porter, Morgan Safford, J. S. White, Thomas F. Barry, J. D. Johnson, J. Wolstenholme, Jr. Lewis Calkins, John Andrews, Gordon Robins, Charles R. Wood, Sarah R. Scowden, Thomas F. Oakes, Geo. W. Kilton, D. Burgess, Thomas M. Preble, J. Wolstenholme, Jr. E. Du Bois, Thomas M. Read, John Andrews, W. D. Johnson, Williams Thayer, James W. Shepherd, J. Buck, Amos Fox, W. & C. B. Roberts, C. French, Martin F. Eldridge, H. B. Skinner, John Shaw.

Books Sent.

One bundle to D. Burgess, Hartford, Ct. via Springfield, Mass. One to S. Locke, Manchester N. H.

One Bundle to Joel Spaulding, Belgrade, Me.

One to R. W. Pratt, Lowell, Mass.

One to Joel Shaw, Paris, Me.

LOST BY MISCARRIAGE.

A Trunk, from the East Kingston Campmeeting Depot, on the last day of the meeting,—a leather travelling trunk, with the name of the owner, John W. Roberts, on the brass over the lock. If any of the brethren or friends, should know or hear of such a trunk, and will take pains to forward it to this office, 14 Devonshire st., they shall be suitably rewarded.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

DOW & JACKSON, PRINTERS.

Sp. Landford

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THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

J. V. HIMES & JOSIAH LITCH, EDITORS.

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. III.---No. 24.

Boston, Wednesday, Sept. 14, 1842.

Whole No. 72.

Exposition on Matt. xxiv.

I am aware that in giving my views on this more intricate, but very important portion of God's word, I shall not only differ very materially from some worthy and able commentators, to wit: Dr. Clarke, Scott, and others, but in some points of minor importance from my beloved brethren who have written upon the same.

If this chapter and the 25th, which are one sermon, can be second to any ever delivered, it must be only to that ever memorable one given before on the Mount: but this even exceeds that, in its *thrilling* and *soul-stirring* nature.

The Savior having left the temple for the last time gave a prediction upon the same: "Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down:" doubtless to the great astonishment of the disciples; and they probably concluded it would be the dissolution of all things when this should be accomplished.

Hence, when "Peter, James, John, and Andrew" were in a private conference with their Divine Master on the Mount of Olives, they asked him two very important questions. The first was concerning the destruction of the temple, "Tell us when shall these things be?" And the second was to know the *sign* of his second advent and the end: "what shall be the sign of thy coming, and the end of the world?"

Our Savior commences this pathetic discourse with a very important preamble, prior to answering either of their interrogations, in charging them to take heed that no man deceive them. Then he predicts false Christs, wars, famines, pestilences, and earthquakes,—that the disciples should be afflicted, martyred, and hated of all nations for his name's sake—that many false prophets should arise and deceive many. "And because iniquity shall abound, the love of many shall wax cold." All these predictions have been literally fulfilled. And now, in the two succeeding verses, he strikes the end of the world; saying, "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." But it is asked, "Can this prediction be fulfilled within a year?" Observe, the Savior did not say, it should "be preached in all the world" at any one period of time; or that all would embrace the same; but it should be preached sooner or later, "for a witness to all nations;" and this would fulfil the prediction whether they receive or reject it: "and then shall the end come." But it may be asked, Can this be fulfilled within a year?

Now let us inquire, did not Asia and a part, at least, of Africa and Europe, have the gospel in the apostolic age? Yes: St Paul spake of coming "as far" westward "as Spain." And Dr. Clarke and Bishop Newton state "It is an absolute fact, that the gospel was planted in Britain in the times of the apostles." From Paul, we learn that it was in his day

preached as far as an inhabitant was then known, who saith, "which was preached to every creature under heaven: whereof I Paul am made a minister," Col. i. 23. If Africa was not wholly illuminated then, we understand it was in the *fourth* century. All Europe, we must believe, has been since; and this blessed fountain of moral light, having been brought across the Atlantic with our pious ancestors, illuminates our beloved country, reflecting its soul-cheering rays even to the far northern coasts of Labrador and Greenland, and to the opposite in South America. And thus moving onward in its western march, like the apparent course of the bright orb of day, the Rocky Mountains were found to be no obstacle, but over it, past to the most western tribes of the forest, who have gladly received the word of life.

And the mighty deep of the Pacific has likewise been found to be no barrier, but wafting onward with the missionaries over the mighty billows, it has enlightened the Sandwich navigators, and other far western "isles of the sea." Thus it has, as it appears, gone round the world, and touched on shore on every land. Mr. Hooper of England, thus remarks, thirteen years since, if we look over a map of the world, and the reports of the different missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! Therefore we may readily look for the setting of this blessed luminary, no more to shine upon a *guilty* world.

Our Savior now, in verses 15—20 inclusive, answers the apostle's first question; all of which belongs to the destruction of Jerusalem and temple therein, and their escape from the same; and in my candid opinion, not another word of this very instructive discourse, can in justice be applied to that city. He saith "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place," "shall see Jerusalem compassed with armies," ("whoso readeth let him understand,") see Dan. viii. 26, 27. xi. 23. "Then let them which be in Judea flee into the mountain," &c.

Having instructed the disciples still farther, he saith, "Pray that your flight be not in the winter, neither on the Sabbath day," and then leaves that wretched city to its dissolution, and glides swiftly down the course of time, to his second coming, expressed in verse 27, saying, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Some apply this trouble to Jerusalem's destruction; but it cannot in my opinion, there apply, as the trouble of the anti-deluvians must have been so much greater than that of one city, when all the world (eight persons excepted) were sinking in tribulation and death at once, and also that of "Sodom and Gomorrah, and the cities about them," when all were wrapped in flames. I apply it to the church in their severe trouble, commencing "then," with the distress caused

by pagan Rome in the ten periods of general persecution, and then papal Rome by whom (it is estimated) fifty millions were martyred: see Christian Encyclopedia.

"And except those days should be shortened, there should no flesh" (i. e. of the church) "be saved," but for the elect's sake those days shall be shortened." This text proves that the tribulation was on the elect, the church; and considering its length and severity, it exceeded all the times of trouble the church ever did or will hereafter endure.

Query. When were the days shortened? how much? and in what manner?

Ans. About A. D. 1700; and shortened nearly a century; by the petty kings of Germany taking sides with the church: "The earth helpeth the woman." The church, though not wholly delivered then, began to enjoy some more privileges, being rescued in a measure from the papal beast, which fell in its civil authority, Feb. 1798. Hence the days fall short nearly a century of the predicted period of that power's reign over kings, and the churches' residence in the wilderness, which was to be for a time, times, and a half, 1260 days, (years) see Dan. vii. 25. xii. 7. Rev. xi. 2, 3. xii. 6, 14. xiii. 5, all of these commencing in A. D. 538: (not in 606) and ending in 1798, when the church came out of the wilderness; and is now, rather in king's palaces.

The Savior then strikes the end again in verses 27, 28, showing his second coming to be sudden, and visible as lightning, and in whatever place he will appear there will his saints "be gathered together."

In verses 29, 30, our Savior answers their second question: What shall be the sign, &c. and brings us down to the end the third time, saying, "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." As the preceding part, relative to wars, false Christs, prophets, &c. has been fulfilled literally, I shall so explain this part. When was the sun literally and supernaturally darkened, to render it a sign? In 1730, which was immediately after the church was measurably delivered from the Roman power in its papal form.

The opinion of many, when the sun was darkened, was that it was the end itself. "And the moon shall not give her light." The night was as much darker than usual, as the day had been. It was thought the darkness, like the Egyptian, could be felt, as our fathers inform us. "And the stars shall fall from heaven."

Many saw the "stars from heaven," apparently falling to the earth as the fruits of a tree when violently shaken, for two hours on the morning of November 13th, 1833, "which actually made thousands to fear greatly through this country and elsewhere." Another similar phenomenon was witnessed in London, Eng. Sept. 4, 1839. "Myriads of small stars shot out over the horizon, and darted with that

swiftness towards the earth, that the eye could scarcely follow the track; the effect was electrical." This magnificent spectacle continued for hours.

But again, it is said that thirteen fixed stars, supposed to be suns to other systems, have actually disappeared, the last of which was seen in the northern hemisphere, apparently burning sixteen months. And it is furthermore stated, that 1500 other stars can no more be discovered. Have not the "powers of the heavens" verily been shaken? In Luke xxi. 25, he adds: "And upon the earth distress of nations, with perplexity." Look at the distress and perplexity of the nations at the present!! "the sea and the waves roaring." When has the sea and waves roared as within two years? causing the most shocking disasters. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Witness ye how men's hearts are now failing them, believing some great event is now just before us!!

The 29th having been fulfilled, we now strike the future in the 30th, no part of which in my opinion has yet had its fulfilment. We will now launch into the future deep, to describe the next great important event to be witnessed, which will be of the most solemn, soul-thrilling nature!! "And then shall appear the sign of the Son of Man in heaven:" Michael standing up from the mediatorial seat to shut too the door: see Dan. xii. 1. Luke xiii. 25, the effect of which will be, that "all the tribes of the earth" (the unregenerate) "shall mourn"—"the foolish virgins" find their "lamp gone out," when, alas! no help can be afforded them;—"a time of trouble" (on the wicked), "such as never was," upon that character, "since there was a nation, even to that same time."

This trouble in Dan. xii. 1, and that in Matt. xxiv. 21, thus harmonizing perfectly: *this* between us and the end, being the greatest on the wicked, and *that*, the greatest on the church. The most distressing of all to them, will be to "see the Son of man coming in the clouds of heaven," one of angels, the other of saints.

How will they "wail because of him;" ye howl for vexation of spirit!! The mourning will commence, in my opinion, when the seventh trumpet shall begin to sound—when the seventh seal shall be opened, and will continue "about the space of half an hour," (7 1-2 days) when there shall be "silence in heaven," (the church.) Not another gospel sermon, exhortation, or prayer, offered for the sinner and our songs will have ceased, while viewing a *despairing world* around, but at the end of which, the saints, being judged, justified and glorified, will then resume their high praises on harps, to cease no more.

32d verse we have the parable of the fig-tree. "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Thus when we shall witness the last of these things, the mourning we are not merely to believe, but to *know* that Christ's second advent is at the doors."

"Verily I say unto you, this generation," the age of which he has last been speaking, who were to be living to see all these things, shall not pass till all these things be fulfilled." Then those who were living to see the sun darkened, the beginning of the signs 12 years since, are not all to pass off till our Beloved returns to take his bride to himself, into "a better country" the "world without end," Hence

he will soon appear, and we may look up with increasing joy, for Christ saith, "when these things *begin* to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

36. He sheweth that the day and hour was not revealed; this we admit. But for one, I believe the year is, to wit, at the end of 1335 prophetic days (years) Dan. xii. 12, 13. Dr. Gill believed at the end of the 1335 days, Daniel would stand in his lot in the first resurrection, and at the time of the end, the wise would understand the time.

37—39. He shows that his coming shall be "as it was in the days of Noe." What in those days appeared like a millennium? "And they knew not until the flood came and took them all away." Why did they know not? Because they would not believe righteous Noah while warning them of the flood at hand; choosing rather to scoff at his supposed folly.

So shall also the coming of the Son of man be. Now, the warning voice is heard from hundreds on each continent, and from the thousands of second advent publications, giving the "cry" even to the opposite side of the globe, that another flood is now *verily* at hand, not of water, but of fire; see. Psalms xli. 6, 9; xcvi. 3, 5; 2 Pet. iii. 7. Nahum calls it a flood. "His fury is poured out like fire.—With an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." Now the scoffers at such a day *are come*, "saying, where is the promise of his coming." "His second advent," say they, "was at the destruction of Jerusalem." Hence we know assuredly, "the last days" *are come*. But few, "eight souls," then believed in the impending storm: so but comparatively few believe in the one now at hand.

40. Then shall two be in the field "one shall be taken" (up to meet the Lord in the air, shining as the sun) "and the other left," to perish in the flood.

41. "Two women" &c. "one shall be taken" (that praying mother) "and the other" (the prayerless daughter) "left."

42—44. We are taught to be on our "watch" for this day, and "be also ready." This word shows the liability of being found otherwise than prepared; thus destroying Universalism at a blow. But what will constitute us *ready*? To have all our sins of thought, word and deed forgiven, all "blotted out," through repentance toward God, and faith in Christ. In other words, we must be the character born of the spirit, and be pure in heart; which leads us to strive for holiness of life and conversation. Thence are we prepared to see a God of spotless purity, to rejoice in the glorious appearing of the great God and our Savior Jesus Christ, "For in such an hour as ye think not the Son of man cometh." As Christ's crucifixion varied two days from the end of the seventy weeks, (499 years) Ezra having departed on the twelfth day of the Jewish first month, and Jesus having expired on the first day of the passover, the fourteenth, April 3d, we know not how many days the time of his second advent may vary from the end of the 1810, the remainder of the vision since A. D. 33. It may be a little sooner than either of us have anticipated; or the time may vary on the other hand, that the whole host of scoffers may have a very short period to show themselves, in one grand phalanx against us. But we need not fear; for the Lord hath said, my grace is sufficient for thee."

45—47. These describe the faithful and wise servant at the time of the end, when "the wise shall understand," who shall be giving the household "meat in due season," and the blessing he shall receive when his Lord cometh and findeth him so doing.

What is the meat in due season? In John the Baptist's day, it was, that the Savior was soon to be seen. When he had appeared in his public ministry, the meat or doctrine, then was, "We have found—Jesus—"Come and see." When he had arisen and ascended, the doctrine then was, you must believe in the Savior then "seated at the right hand of God." What then, we ask, is the meat in due season at this late period, while on the very verge of time and threshold of eternity, but the "midnight cry?" "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, (the church) keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Nahum i. 15. "Behold the Bridegroom cometh," &c. We know, in fact, it is the *very doctrine*, for it troubles and agitates the evil servant, described in verses 48—51, who is ready to "say in his heart, My Lord delayeth his coming;" some say, over 1000 years yet, "for out of the abundance of the heart the mouth speaketh." "And shall begin to smite his fellow-servants" (with bitter aspersions) "and to eat and drink with the drunken; (intoxicated with false doctrines, popularity, love and cares of this life) the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrite, there shall be weeping and gnashing of teeth." O, their end, their dreadful end!!

IMPROVEMENT.

We view it perfectly consistent in the apostles, in asking a sign of Christ's coming and end of the world, or end of the gospel age: for it has been the unvarying rule in the economy of God to give signs to precede very great events. The antediluvians had signs of the flood; viz. righteous Noah's warning voice, and the building of the ark.

The Sodomites had their signs, in the angels seen; and when smitten with blindness, they might have received it as a sign if not before that immediate destruction was upon them. Again just Lot's arousing voice, "up, get ye out of this place, for the Lord will destroy the city," was another sign.

Jerusalem was not destroyed without signs given the disciples by which they might know seasonably when to escape, and its destruction was preceded by fearful sights. Hence the inconsistency of those who believe the greatest of all events ever to be witnessed by mortals, is to be ushered in upon us without signs; and therefore to overtake all as a thief in the night. We would entreat such to read their Bible more; and they will find that at the time of the end "the wise shall understand."—"But ye, brethren, are not in darkness, that that day should overtake you as a thief." The time is measured in Daniel by prophetic days, to reach the end; and by the signs, we now believe it to be *verily* at the door. And as Noah knew antecedently seven days, when the flood would come, so we by the signs are yet to know in my opinion about a prophetic half hour, "as in the days of Noe," to be at the doors by the universal mourning of the wicked, and "silence in heaven," the church.

One singular circumstance attending the dark night, 1780, I have not yet heard named in public; to wit, the destruction of the feathered tribes. The next morning, the fowls of heaven could be gathered up by scores, where they had fallen from fences and trees, having the strong scent of brimstone. The sun and moon were again darkened Nov. 1819. "The moon shall be turned into blood before the great and terrible day of the Lord come." In autumn of 1816, while the dark spots were upon the sun, the moon was apparently turned to blood. It was then remarked in my hearing, This is what was predicted by Joel: see ii. 31.

In Aug. 1822, the moon was again turned in appearance into blood, when the inhabitants of Aleppo cried, "the judgment day has arrived!"

The midnight cry which our Savior predicted would be heard at the time of the end, I doubt not we are giving; some seven hundred now raising their voice in the different quarters of the globe, which is another sign. The universal spread of the gospel we should receive as a sign that we are now to look for the end. One more—"Peace and safety" would be taught at the end, when "sudden destruction cometh upon them" with *anguish* in their soul, as predicted, 1 Thess. v. 3 This doctrine, peace and safety to all men, "no future punishment," is now extensively heard: therefore we receive it as an *infallible* sign. What sign predicted, remains then, to be fulfilled prior to the close of the door of mercy? I know of none. O foolish virgin, professor, or non-professor, how canst thou longer slumber on the very *precipice* of wo!! We again "*pray* you in Christ's stead," awake, *awake*, and flee to the "*hiding place*" now, while entrance you may find. JOEL SPAULDING.

Belgrave, Me, Aug. 8th, 1842.

The Dissolution.

DEAR BRO. HIMES:—By your permission I would transmit to you a few lines for your paper if you think them worth the publishing.

All is still. How clear, not a nestling zephyr breaks the calmness of the day. How cheerful is the face of nature, hear the warbling songster's whistling joyous notes. The sun as usual spreads his halo over nature's broad surface. The trees like monuments stand as witnesses to the stillness. Ah! see! see!! My Father's works, he develops himself in all. Let us, then, with solemn reverence worship the God that made all things. But see you extending fire rolling to the zenith of the Heavens. Lo I hear the rumbling of an unusual sound, it cannot be a battle has begun, for war there is none to salute the beauties of the day, it is not in man. Oh! it is but some natural appearance or some excess of nature, perhaps the result of some disorganized laws. But the Earth shakes, what can these reiterated tremors mean, certainly nature is convulsed by fits. Alas, I feel a suffocating power, I am enveloped in stifling mist! See yon ponderous masses bolting their fiery orbs about! Still thy sleepy fears heed not such midnight reveling, such floating visions are but mere phantoms caused by overheated imagination, and to notice them is but the height of weakness, wise men trace them to causes, and so dissipate their fears. Philosophy is the key that unlocks and throws nature open to all. Those fanatical Bambasts, alias Second Advent priests, who have just immersed from the shades of ignorance, are trying to turn the world upside down, proclaim-

ing that a man shall appear flying through the midst of Heaven, followed by a host of angels blowing trumpets, and to sit in judgment against men. Who believes them? Where are the signs of his coming? we see nothing! what dreams! it is a species of insanity. But hark! what distant roaring is that? it increases! Hear the rushing vibrations rebound their thundering notes along the plains. Now it rolls its sweeping bursts! Now they preponderate with louder crash. See she spues her liquid streams. Behold the earth! it bursts! see the fiery fumes belched forth by yon gaping crater. She spouts streaked flames. It dies! all nature is calm again. How still the sweeping zepthers roll their fragrance from every opening flower. Away with those thoughts. Should they break my sweet repose? Nature end! Fudge, with such bugbears! I will drive them to the depths of Hell.

Sought was this strange chimera when the soul was young,
And round its heart ties of fear grew thick and strong,
Entwining grew and strengthened as they grew.
A tale bespangled of terrors and of ghastly fiends
Imps of croaked form and visage new, stride in the night
Gaping with spirits foul and fierce, they would essay to get
And crush pile on pile in darker shades than Egypt knew.

Awake from these impeded visions. Shall these foul dreamers win me by such wakeful dreams? Alas! it gathers again. Now hurried bursts of curling smoke drive to the sky their frightful columns, and flash and thunder as they roll! they spread and thicken as they rise. O that I had never been born!! Am I to be consuming and yet not consumed? Lo yon nearing host we will face, conquer and reign perhaps may be our lot yet. Awake! Awake sons of the black imperial, yon winged power may yet be out flanked, charge to the right and under cover of the fumes of Hell. But Ah! it is lost, the elements melt, the blue covering though studded with millions of brilliant gems, is parting, it breaks! it rolls its broad sheets together like a scroll. Alas those silvery sparkling jewels that illuminate the dark canopy of midnight silence are forever quenched. The golden circle of the suns is obliterated, no more to shed their rays on the benighted paths of men. Lo the sun refuses light, and moon in blood is clothed, the thunders roar, clap after clap resounds and yet there is more. Heaven shakes and mountains nod around whilst nature quakes in agony. See the tossing bark beat the raging main, now upon the foaming billows lifted high, now it sinks beneath the parting wave. The earth is tossing! Bursting and smoking with her monumental mountains tottering to their base. Behold the rent cleaves Heaven! Now she is rapt in flames. She groans, and now she ejects subterranean fire, disgorging vast oceans of cissing lava. Again she rocks! she reels! Again the vast concave of Heaven reechoes by the distant crashes! Distant! Loud! Louder reechoes each vibrating burst!! Dies! Sinks!! Revives, each peel with louder crash resounds thundering back its volleys with anger fierce. Each chasm vents fire streaked amidst its rushing towering fumes. Alas! Alas!! the moans—the groans!!! It is finished. I die! I sink!! (!)—(!) See it is finished, crash answers crash of falling worlds. But the "Christian" amidst the thundering of

his Father's work, stand unhurt amidst the war of elements, wreck of matter and crash of worlds. "And I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like a fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened." Yours in the faith of 1843. GEORGE ATKINSON.

Ashburnham, July 4, 1842.

From the Christian Secretary.

The Future.

THE TIME OF THE END.

If what has been advanced in the preceeding numbers be true, then the scriptural prophecies are all fulfilled, except the awful scenes of the last day. We live at the precise period which intervenes between the sixth and seventh vials, and the sixth and seventh trumpets. We live when the angel of the everlasting Gospel is enjoining upon men the solemn duty to "Fear God and give glory to Him, for the hour of his judgment has come!"

There is a singular and most extraordinary co-incidence in the minds of all thinking men in regard to an impending revolution in human affairs. Much as the predictions of Mr. Miller are scouted he is probably no more rash in his calculations than are the Jewish Rabbins, the Mohammedan Seers, the Quarterly and Edinburgh Reviewers, Mr. Carlyle of England, and Brownson, Emerson and Brisbane of this country. Here are the first thinkers of the age, and all of them agree that the world is on the eve of a radical revolution of some sort. The Christian church too, has a well defined theory of its own, respecting the latter day glory, and she does not defer a great way, her hopes of the triumph of truth over error.

That Miller should even fix the year for the final dissolution of all things is surely no more absurd, than to cherish a vague idea of a great change just at hand, drawn from the dim, cloudy aspect of the present time. Indeed it is not half so irrational to go direct to Daniel's prophecy, and from the vision of 2300 mornings and evenings, to deduce the limit of this world's duration, as to adduce the argument drawn from the fitness of things, or from the missionary spirit of the church, in favor of a world's conversion. The one reasons from the letter of inspired prophecy, the other from the crude conceptions of a finite understanding.

I am disposed to believe that the time of the end—even the identical year—is purposely obscured in prophecy, so that it can never be ascertained with perfect accuracy. But I can find no fault with Mr. Miller's views respecting the vision of the 2300 days, nor can I resist the force of this argument which fixes the time of the cleansing of the Sanctuary in the year 1843. It is perfectly irrefragable. I defy the united learning of the world to overthrow it. If the 490 years before Christ be a part of the 2300, then the vision is complete—sealed—made sure—and no man can resist the overflowing evidence, which can be brought to prove the completion of that remarkable era in 1843. Seventy weeks of years were fulfilled in 490 years exactly. The remainder of the period must therefore be fulfilled in years. The argument cannot be evaded. Still there may be an error in the commencement of this

period as fixed by Mr. Miller. We are bidden to watch for the coming of the Son *because* we know not the exact time when he shall appear. I am willing to wait patiently, without fixing the exact period of the great event. It cannot, however, be very far remote. It is the first great event for which I shall look. I expect no sign from heaven, or on the earth, to foreshow to an unbelieving world this approaching advent. Still, however, the discerning, spiritual eye can detect many of the signs of that great day, giving as indisputable tokens of its near approach, as the summer is clearly heralded by the blossoming of the fig tree. The world has stood nearly 6000 years. Then, according to a general belief will commence a Sabbath of rest to last at least 1000 more. The 2300 days of Daniel have nearly run out. The 1260 days of St. John, as most commentators agree, have already expired. The sea and the waves are roaring, men's hearts are failing them for fear, and for looking for those things which shall come upon the earth. The popular mind is in commotion, and wise men are vaticinating every where. The sixth trumpet has sounded, and the 7th trumpet is the "last trump" when the dead shall hear the voice of the son of God, and come forth. The gospel has, first and last, made the entire circuit of the globe, it has been preached to all nations *for a witness to them*, and then shall the end be. At the first promulgation of the gospel, it was proclaimed over a great part of Asia and Africa. Again it was carried during the middle ages to every nook and corner of Asia by the Nestorians. In modern times, the islands of the sea have been visited, and the work has been completed, or is in a process of completion.

The time is at hand! I marvel at the apathy of the church on this important subject. I marvel at the immense amount of profitless labor expended by the church in the vain hope of converting all nations to the christian religion. I wonder where we derive our confident hopes on this subject. To me there is no truth more clearly revealed, than that this world shall go on in the old way till the day of Judgment, that the resurrection shall usher in the heavenly state upon this renewed earth, and that then, and not till then, shall the faith of prophets, patriarchs and apostles be swallowed up in fruition. **ANTI-MILLENIST.**

Brief Corrections.

MESSRS. EDITORS.—I gladly embrace the opportunity proffered me by the senior editor, to correct some important errors in my former communication in the Signs of the Times." I insisted, as your readers will well recollect, upon the restoration of literal Israel to the exclusion of the doctrine of a literal "first resurrection," and the personal coming and kingdom of our Lord. I stumbled upon the rock on which almost the entire church have been wrecked, viz. how can God fulfil his promises to *literal* Israel without we understand the coming and kingdom of Christ *spiritually*, or what is the same thing in other words, prolong this dispensation a thousand years in an enlarged and improved condition.

Now, by allowing the uniformly plain and literal sense of Bible language in which the "way-faring man though a fool need not err," all is delightful harmony with the word of God on these points. I now see that all the "spiritual seed of Abraham" are to "have part in the first resurrection"—become "kings and priests unto

God and the Lamb," and "reign on the earth." This latter point Bro. MILLER always proved and enforced with great power; and had he admitted the same principles of interpretation regarding literal Israel, and let them come in to a new dispensation at the closing up of this, ("the fulness of the Gentiles,") my mystical notions would have been undermined at once, and I should not have had this correction to offer. Having so long sympathized with the multitudes who hold on to a spiritual millennium, and the gradual gathering and conversion of the Jews, and conversion of the world, it is not strange I should feel a peculiar and deep sympathy for that class, and manifest much anxiety to recover them from their error and delusion before it is too late! I know the obstacles which lie in their way; and the manner in which I was delivered from the same delusion, prompts my zeal in the adaptation of the truths which their age requires. This zeal has provoked the jealousy of some, as though it interposed obstacles to the success of the "Midnight Cry." My intentions are just the reverse of that.

The readers of the first volume of the "Signs of the Times" will recollect my outline of chronology, and local distinction of the evening and morning visions of Daniel. I have not yet seen occasion to alter my views on these points materially. In fact a gradation of terminating points appears to harmonize beautifully with the two manifestations of Christ—"his appearing and kingdom." If his first sudden manifestation to gather out his saints at the standing up of "Michael for his people" and closing the probation of the Gentiles, (as "their fulness has now come in" on the eve of the "time of trouble,") it would seem to require just about the 40 years intimated by (Micah vii. 15, 16.) in God's pleading with his people the Jews, and "pleading with all nations &c." when he declares he will bring them against Jerusalem (Zech. xiv. 2.) until Christ descends upon the Mount of Olives with all his saints. Zech. xiv. 4, 5,

I do not pretend to determine the exact order, or the precise time required for the fulfilment of these great events. The Prophets instruct us in the general, and some things remarkably particular. Nor have I ever been able to settle in my mind the condition of his saints at Christ's first manifestation, which is to surprise the wicked world as a "thief in the night," and as suddenly as a flash of "lightning out of the east." We are assured "that day shall not overtake the waiting saints as a thief." But, will he take them silently, and in fear on the eve of the pending "time of trouble," or, will he let them taste of martyrdom once more for a little season? There are some scriptures, too, which seem to indicate a season of "refreshing," or "latter rain"—a pentacostal preparation of the "Bride making herself ready," just as the "Virgins go into the marriage." These suggestions I make not for speculation, but for edification. Let all be ready for the trial of faith, should the test question come.

Thus instead of the doctrine of Israel's restoration, and a glorious Millennium, interposing any obstacle in the way of Christ's personal and *immediate* return, in my view clears the way of difficulty, gives time to fulfill all which the prophets have spoken concerning him," and begets a soul reviving view of the harmony of scripture. With the great points of the Millenarian view of prophesy, I suppose your readers familiar. The lesser points, and shades of difference of opinions, incidental to us all as stu-

dents of prophesy just emerging from the darkness of Babylon, they can readily be had, if your columns are open. I have supposed you did not wish to enter into the discussion which would naturally grow out of the subject. Yours respectfully.

DAVID CABELL.

The Seven Vials.

Are we to understand that, there have been any of those seven vials poured out upon the earth. I believe not. And first from the fact that they are to be the seven last plagues of the wrath of God. Are not these seven last plagues sent to fulfill the last end of the indignation spoken of in Daniel viii. 19; also xi. 36; and in Isaiah xxvi. 20; also 10th to the 25th? And for yet a little while and the indignation shall cease and mine anger in their destruction. Nahum i. 6; Romans ii. 8. Let us look into our Bibles, and see if the seven angels that are to pour out the last plagues are not the very same seven that are now blowing the seven trumpets. If so, then it will become interesting, and it will place them in a new light to some of our readers. Now I may differ from most of the writers on this point; but I am after the truth. Let the reader follow me into the prophecies.

And *first*, let us look at the types, on the number seven. Look at Zachariah iv. 10. See the word seven; and in Rev. i. 20; also v. 6. There we find the same seven used typically, and is here applied to the Lamb, or Christ. It appears to me that the seven horns on the Lamb are the seven trumpets in the hands of the seven angels; also the seven eyes are the symbols of the seven angels which stand before God. After comparing Rev. viii. 2, with xv. 1, 6, 7, 8; xvi. 1; also xxi. 9; it appears that these seven quotations of Revelations point us to the seven angels which are now blowing the seven trumpets, and consequently they will ere long receive the seven vials at the time of the seventh trumpet or third woe. At that time, agreeing with Rev. xi. 15; and xv. 2; all the saints will then be taken up on the sea of glass; then the seven angels come out of the temple, Rev. xv. 6; then in the 7th verse, one of the four Beasts gives unto these seven angels the vials full of the wrath of God. That the seven trumpets are to sound before the vials are to be poured out is evident from the fact that they are not said to be the last. It is said in Rev. xv. 8, when these angels begin to pour out the last plagues, no man can enter the temple until they have done. Now are we to suppose that these angels have stood without the temple for hundreds of years, as some of our brethren suppose? I think not. Let us look at the type in the 2d of Chronicles v. 12-14. There we are told that the priests in their white garments could not minister at the altar for all the glory of God. Is not this a type of the other? Thus these seven angels are brought to view four times as being literal; and four times typically. Thus I have given out a few of my views on this point. Will some of the brethren who have more light give us their views upon this question? We all want the truth. Let us keep to the law and the testimony; if they speak not according to truth, it is because there is no light in them. **LEVI FISK.**

Lowell, August 5, 1842.

AGENTS, will much oblige us by sending in what is now due, both for books, and the "Signs of the Times." Promptness in this matter will save us much trouble.

THE SIGNS OF THE TIMES.

BOSTON, SEPTEMBER 14, 1842.

LECTURES IN TUFTONBOROUGH, N. H.—Bro. T. Cole will give a course of Lectures on the Second Advent, in the Christian Meeting House in Tuftonborough, commencing the 1st Wednesday in October, at 10 o'clock, A. M.

SECOND ADVENT LECTURES.—Br. P. Powell of Three Rivers, Mass. will give a course of Lectures at Low Hampton, N. Y. near the residence of Wm. Miller, commencing Sept. 13th.

CITY WATCHMAN'S ALARM.—The Second No. of this work, by the author of "A Clue to the Time," is in progress, and will soon be out. It will contain a Review of Rev. Ira Chase's "Remarks on the Book of Daniel;" as published in the March No. of the "Christian Review."

A supply of books on the Second Advent is kept at No. 1 Commerce St. Newark, N. J. by Elder L. D. Fleming.

A MEETING IN THE GREAT TENT!
AT SALEM, MASS. OCT. 6.

Of those who love, and wait for the appearing, of our Lord Jesus Christ, to glorify his saints, and destroy them that destroy the earth, is to be holden, (the Lord willing,) at Salem, Mass. in North Fields, in a fine grove, called the Horse Pasture, one mile from the rail road depot. The meeting is to commence on Thursday, Oct. 6, 1842, and to continue about one week.

Several Lecturers on the coming of Christ are expected to be present, and will show, from the Word of God, the manner and object of Christ's Second Coming, together with the reasons for expecting him in 1843. All who love the appearing of our Lord Jesus Christ, are affectionately invited to rally at this feast of Tabernacles. Our time is growing shorter and shorter each day, and what is to be done must be soon done.

The great object of the meeting is, like those which have already been held, to arouse both the church and the world to a sense of their peril by sounding the Midnight Cry.

Preaching each day at 10 o'clock in the morning, at 2 o'clock in the afternoon; and at 7 in the evening, when the weather will permit.

Friends from the country can have provisions for themselves and horses on reasonable terms. It is desirable that our friends, if convenient, will provide tents in companies, and encamp with us on the ground.

TIMOTHY COLE, HENRY PHUMMER, } Com
A. HALE, E. HALE, JR. }
J. V. HIMES, }

A SECOND ADVENT CONFERENCE,
IN NORTH GRANVILLE, N. Y.

The Washington Conference will commence in the Baptist meeting-house on Monday, Sept. 19th, at 10 o'clock A. M.

The object of the conference is for mutual instruction, and to examine the evidences of the near approach of the second coming of Christ.

N. B. ALL ministering brethren, and friends, who love the PERSONAL APPEARING of the Savior are invited.

Brethren and friends from abroad will be provided for, by calling on the committee at the meeting-house.

BRO. CALVIN FRENCH, by divine permission, will commence a course of lectures on Saturday, the 17th, at 2 o'clock P. M. there will be two lectures each day of the conference, which will continue four or more days.

North Granville, N. Y. Sept. 5th. 1842.
SETH EWER, Pastor.

CAMPMEETING AT EATON, L. CANADA,
SEPT. 25.

I am requested, by the friends in Campton and Hatley, to give notice in the Signs of the Times that there will be a camp-meeting at Eaton, L. C. to commence September 25th. Bro. Grun will attend as lecturer. Others are requested and expected to attend.

All those who love the appearing of our Lord, are requested to attend with tents in order for the accommodation of strangers—and those who may not have tents. What you do, in this case, you do for the Lord. Your help is called for.

The campmeeting will continue as long as may be practicable.

THOMAS SUTCLIFFE.

SECOND ADVENT CAMPMEETING,
AT EXETER, ME. SEPT. 28.

We are requested by a large committee, from Exeter and vicinity, to give notice that the General Meeting and Conference, at Exeter, Me., will be turned into a Campmeeting, to begin the 28th of September. The grove prepared for the meeting is on the farm of Mr. John Lethens, near Capt. Dole's farm, in the neighborhood of Kendrick's Mills.

The "Christian Herald," and "Morning Star," will please copy, by request of Committee.

SECOND ADVENT CAMPMEETING
AT NEW IPSWICH, N. H., SEPT. 20.

A Second Advent Camp-meeting is to be held in a grove, at New Ipswich, N.H. Sept. 20, on ground of Mr. George Willard, near Dr. Gibson's.

The object of the meeting, like those which have already been held, is to arouse both the church and the world to a sense of their peril, by sounding the midnight cry.

There will be no room for debate on this or any other subject, at this meeting; but all who participate in its exercises will have the one great object, their own and others' salvation, in view, and direct their labors to that one point.

All who love the appearing of our Lord Jesus Christ, are earnestly requested to rally at this Feast of Tabernacles. Our time is growing shorter, and what we do must be done quickly.

It is desirable that our friends should form companies, and bring a tent with them; but ample arrangements have been made, both for board and horse-keeping, at a reasonable rate, on the ground. Let application be made to the committee.

H.B.SKINNER, GEO.REED, D.BLOOD,
SAM'L HEATH, C.BURGESS, C.EASTMAN,
JACOB WESTON, W.D.WALKER — SCRIPTURE,
L. CALDWELL, J.D.JOHNSON, — KIBLING.

CAMPMEETING AT CLAREMOUNT, N. H.—A Second Advent campmeeting is to be held in Claremount, N. H., to commence the 27th. inst. The Tabernacle is to be there.

BRO. HIMES, will give a course of lectures on the Second Advent in Piermont, N.H. to commence the 17th of this month.

SECOND ADVENT CONFERENCE
AT ANSON, ME., SEPT. 21.

The Free Will Baptist brethren in Anson, have requested the writer to appoint a Second Advent Conference with them in the Free Meeting House, two miles westward of the village in said town. Therefore I appoint it to commence on Wednesday, Sept. 21st, at 10 o'clock, A. M. to continue over the following Sabbath. The object of the meeting will not be to assail each other on sectarian points of minor importance, nor for discussion; but to obtain light upon the great and all-important subject of Christ's second advent, now specially at hand. It will be expected that the forenoon will be spent in social worship and conference upon this subject; and in the afternoons and evenings lectures will be given by the writer, or some other lecturer, if they attend. We invite lecturers Elds. H. Frost, of Atkins, and A. Bridges, and others, to attend. We also invite brethren in the ministry, without suf-

friction of order, to attend, and hope they will differ nothing of minor importance to hinder. All the meetings will be open and free for all to attend.

JOEL SPAULDING.

Belgrade, Me. Aug. 18, 1841.

Whereas, there is a Second Advent Conference appointed in Anson, to commence Sept. 21st, to hold five days, we the undersigned, viewing it an important station, where multitudes will attend, and probably opposition be witnessed, renew the request made by Eld. Spaulding, for at least one lecturer to attend; otherwise bro. Spaulding will be alone as a lecturer. Cannot Eld. Atkins, or Eld. Frost leave the Eastern Conferences and come over and help us, or some other suitable one? ALLBEE PARSONS, Lexington, Aug. 27. 1842. HENRY PARSONS.

Letters.

Up to Sept. 10. P. M. Manchester, N. H. New York, Brunswick, Me. Easton, Mass. N Bedford, Ms. N. Bridgewater, Mass. Oakland, Ct. S. Hero, Vt. Troy, Me. Charlotte, N. C. Ashburnham, Mass. Waterford, Mass. Kingsbury, Ind. Ware, Mass. Three Rivers, Mass. New Market, N. H. Colchester, Vt. Dover, N. H. Walpole, N. H. Richford, Vt. Cambridge, Me. Sharon, Vt. Colchester, Vt.

From Samuel Locke, Simeon P. Cheney, Elbridge G. Allen, H. B. Skinner, E. H. Wilcox, Thomas Sutcliffe, J. D. Johnson, Wm. S. Miller, John Percival, G. S. Miles, Lucy Pierson, L. Calkins, C. French, F. Searls, D. Burgess, E. Hale, Jr. M. Nutting, Thomas Huntington, Mary Robins, George P. Martin, Messrs. Townsend & Mendenhall & Co., Henry Flagg, Thomas P. Childs, L. C. Collins.

Books Sent.

One bundle to George Storrs, Middletown Ct.
One to L. C. Collins, Hartford, Ct.
One to Miss G. S. Miles, Albany, N. Y.
One to Rev. Philo Hawks, Chicopee Falls, Mass.
One to Ezra S. Walker, Palmer Depot, Mass.
One to C. Greene, Colchester, Vt.
One to Lewis Calkins, Palmer Depot, Mass.
One to E. H. Wilcox, N. York City.
One to George P. Martin, West Brookfield, Mass.

Albany Agency Depository.

At No. 67 Green St. 3 doors south of the Baptist Church, by Miss G. S. Miles. All works on the Second Advent constantly on hand.

The Morning Light is Breaking.
Revised.

BRO. HIMES & LITCH: Dear Sirs,—This is a Hymn which has been sung much of late in our revivals which seems to me to be not very well adapted to the views and feelings of those who are soon expecting to see their Saviour, called "The Morning light is breaking." I have thought for the sake of the tune to alter the sentiments to suit myself so that I could sing it in our Second Advent meetings. If you think it best you can publish it in the Signs of the Times with such alterations as you can make for the better. Yours in the hope of the Gospel,

STEPHEN BRADFORD.

The morning light is breaking,
The glorious day draws near,
When Christ the Judge of nations,
In glory will appear,
The midnight cry is sounding
The dawning star's arising
Awake ye sleeping virgins
Your God and Saviour's near.

The morning light is breaking,
The King of Glory's near,
The saints now dead and living,
Will soon with him appear;
The midnight cry is sounding,
The fig tree now is blooming,
Awake ye sleeping virgins,
Behold the Bridegroom's near.

The Bible in its coursing,
Has gone from East to West;
The nations who were willing
Have with his rays been blest;
The midnight cry is sounding,
The Judgment day approaching,
Awake ye sleeping virgins,
And take your promised rest.

Second Appearance of the Savior.

An unusual degree of excitement and benevolent activity has within the last few years characterized all denominations of Christians in this and other countries. A peculiar and almost simultaneous devotion to the sublime subjects of the Gospel, has been manifested, which is unlike any former manifestations in Christendom. The same awakening influences that have distinguished the movements of professing Christians throughout the entire length and breadth of this section of America, have also pervaded the remotest boundaries of civilized Europe. In short, a general impression exists wherever the divine truths of the bible are received, that some extraordinary event is nigh at hand, which will, in some undefined manner, affect the condition of humanity.

No persons presume to predict what this apprehended change is to be, but the ardent disciples of Mr. William Miller, an illiterate farmer, (so says common report) who is a resident of the town of Low Hampton, in the western part of the State of New York—they herald forth the astounding intelligence of the fearful conflagration of this fair globe—and that immediately.

Without hesitation, these conscientious alarmists declare, that they have discovered a true key to the prophetic writings of the Old Testament; and, that from the unerring evidences of the Sacred chronicles, they are both warranted and justified in declaring aloud, that this earth, the theatre on which man has displayed the grand and godlike elements of his nature for six thousand years, will speedily be consumed by an all devouring, and irresistible conflagration of its material substance.

Yes, the globe we inhabit, according to the literal interpretation of Mr. Miller and his followers, will be subjected to the awful and unrestrained action of a universal fire, in the coming year of 1843—and when it has undergone the requisite changes in the alembic of Him who first created and decreed this solemn, and to unbelievers, unwelcome dispensation, the crucified Redeemer will make his Second Advent, and then usher in the morning of the Millennial day. This, we are informed, is the unqualified assertion of the best informed, leading spirits of the Millerite fraternity.

They do not admit that the Jews are ever again to inherit or occupy their former country—a favorite and encouraging feature of the Jewish faith. This inadmission, therefore, is another peculiarity in the theory of the “midnight cries.” Other sects are looking with ingathering of the scattered children of Israel, who, for eighteen hundred years, have been wanderers, without a home, in every nation and country known to modern history.

The Jews firmly expect again to be the possessors of their own degraded, trodden down Jerusalem; again to be recognized as a distinct nation—and again organized, when the Messiah shall come, for whom they are ever looking with longing eyes, and claim the vacant throne of the illustrious Solomon.

Modern travellers are constantly reminded, wherever they go, either in nominally christian or heathen lands, that there is a foreboding of some striking display of omnipotent energy. The Jews express themselves openly, that their emancipation is drawing near; and the Mahomedans, much as they hate all who deviate from their standard of orthodox faith, make no

effort to conceal a current opinion that is constantly gaining ground, that Mahomedanism is on the verge of utter extinction.

These general observations are merely introductory to a notice of a recent publication, which appears destined to have an extensive circulation. It is “*An inquiry into the meaning of the prophecies relating to the second advent of our Lord Jesus Christ*,” by the Rev. Dr. Henshaw, of Baltimore, an eminent and learned divine.

At the onset, we discovered that Dr. Henshaw is earnestly expecting the second appearance of the Savior, in person, among men; but he has too much good sense and discretion to hazard an opinion with respect to the period when this will come to pass—though he evidently believes with Mr. Miller, and in fact, all other commentators on the prophecies that the heavens will yet be “rolled together like a scroll, and the earth pass away with a great noise.” By a chain of logical reason, he makes out the case clearly, that the Savior will positively again visit the earth, and be recognized in his true mediatorial character and dignity, as the Son of the Most High God. And, moreover, that he will exercise the functions of a ruler.

Those whose curiosity may have been awakened by this synopsis of the theories of Mr. Miller and Dr. Henshaw, cannot fail, we think, either as scholars or christians, of being both delighted and instructed by this latest, most rational, and most philosophical explanation of the supposed millennial of a thousand years.

The reader cannot very consistently resist the cogent evidences which the author produces, to show that Jesus of Nazareth, will once more descend to this world, and become the object of universal love and adoration.

Had the followers of Mr. Miller a more profound acquaintance with the literature of the Bible than they are obviously allowed to possess, they never would have become so enthusiastic nor so confident in their prophetic declarations. Disappointed as they doubtless will be, in regard to the final destruction of the world in 1843—there are probably some good effects produced by their untiring efforts to rouse the sleeping transgressor of the moral law, to a sense of danger, if he continue to live in his sins.

For ourselves—we have full confidence in the stability of the universe for an undefined duration of ages yet to come—although “coming events cast their shadows before.” What may yet be developed we know not. The future is enveloped in impenetrable obscurity; but it is nevertheless certain that every thing will finally transpire according to the strict letter of the word of prophecy, for it is so declared by the voice of Him “who liveth for ever and ever.—*Transcript.*”

From the Daily Mail.

Slander and its Punishment.

It will be recollected, that some short time since, Dr. West delivered a course of his “popular lectures,” entitled “The truth of God defended, and the sublime and beautiful of the Holy Scriptures, in opposition to the blasphemies and absurdities of Infidelity, Mormonism, and all false theories,” in several of the churches in this city. These valuable lectures, which had been delivered in various other parts of the Union, with such success as to entitle the lecturer to be denominated “the Infidel and Mormon Exterminator,” had called forth challenges

from the leaders of those parties for public discussions with Dr. West, in order to elicit the truth or falsehood of their respective theories. These challenges were accepted by the Doctor, but instead of abiding by one of “the rules,” of not mixing up private and personal character with the great subjects of the discussion, Dr. West's opponents had recourse to one of their usual schemes to blast his personal reputation, shut up the churches against him, drive him if possible from the city, and thereby destroy the effect of his powerful arguments against them. To give their plan the greater effect, the conspiracy was concocted in New York, through the agency of their Infidel partizans there, who had felt the force of Dr. West's arguments on former occasions. When all was prepared, the “infernal machine” was forwarded, and put in motion in this city, to the great annoyance of Dr. West and his numerous friends, who were not prepared for such an attack from such a quarter.

But the Doctor not having been originally cast in “the mould of non-resistance,” and having already suffered severely by similar attacks on former occasions, and also feeling that he had a right to the protection of those laws which he has so long and so ably defended against the lawless, at much expense and inconvenience, followed the stream up to its source—arrested the owner of the premises where the “gunpowder plot” was formed, and held him to bail to the sum of five thousand dollars, which led to the following Retraction, Confession, and Apology, together with the payment of costs; and which it is hoped, (after a few more examples of the same kind,) will have the effect of rooting up from the free soil of our country the foul upas-poison-tree of slander, that bitter plant of evil which produces no fruit save “gall and wormwood,” so that every man and woman, both out of, and in the church, will follow the more reputable and useful occupation of weeding their own gardens, rather than break through the fences of their neighbor's to weed theirs, while their own are neglected.

CONFESSION AND APOLOGY.

CITY OF NEW YORK, }
July 12, 1842. }

“I hereby solemnly, sincerely, and publicly acknowledge, in the presence of the undersigned witnesses, that I have unjustly and falsely assailed and slandered the reputation of the Rev. G. M. West, D. D., by the contents of a letter bearing my signature, and dated from the City of New York, April 15, 1842, and addressed by me to “Mr. Horace Seaver, No. 35 Washington, st. City of Boston,” and upon which the said Horace Seaver founded another letter, under date of June 6, 1842, and by him directed to the Rev. Joshua V. Himes, Pastor of Chardon street Chapel, in the City of Boston, and editor of a newspaper entitled “The Signs of the Times,” in consequence of both which letters, together with various public statements, insinuations, and innuendos, communicated through a public newspaper entitled “The Boston Investigator,” conducted principally by the aforesaid Horace Seaver, and by other gentlemen of similar sentiments with himself, at several public meetings, and through the medium of private and personal circulation. I regret to learn that the aforesaid Rev. G. M. West has suffered severely in various ways, but I hope this public retraction, confession and apology of mine, will be soothing to his feelings, and induce others to withdraw

whatever they may have written, published, or circulated of a similar nature, injurious to his "standing" in society, and in his professional capacity. I also thank him for his *leniency* in accepting (so far as I am individually concerned) this my humble apology, for the *serious outrage* I have committed on the feelings of himself and family." JOHN MORRISON.

WILLIAM MITCHELL, } Witnesses.
CHARLES MAPOTHER. }
City of N. York, July 12, 1842.

Result of the North Springfield Conference.

BROTHER HIMES:—The effect of our Conference has been most glorious. Soon after the commencement of the meetings, our house was too small for the gathering multitude. Our kind Baptist friends then opened their house which was not only filled with the multitude, but with the Holy Ghost. The deep anguish of the sinner, and the glorious deliverance is beyond all description. Such is the interest, we sometimes have to stop and pray with the anxious mourner until 2 and 3 o'clock in the morning. How many are converted, Eternity alone can tell, they are scattered all over the region for miles. Forty or more in the circle of my knowledge. The converts are generally the strongest and brightest I ever saw. A great company of backsliders are also reclaimed. The facts are these: Brother French came to us in the fulness of the gospel and presented the evidences of the coming of the Son of Man in such a convincing manner that all felt the importance of being prepared for the important event. God has blessed that dear brother with a happy art in managing a meeting in all its parts. Sometimes there has been one hundred forward for prayers in one evening. We returned to our chapel to worship, and last eve five found peace in the course of the evening. The work is in its glory in both societies, and all is going on in peace. Saints have given themselves into the hands of the Lord, and he is at work gloriously; and to him be the glory for ever, even forever and ever.

ISAIAH H. SHIPMAN.

N. B. The Herald and Palladium will please copy.

Letter from R. W. Reed.

BROTHER HIMES:—The following will furnish your readers with an additional sketch of my narrative. The revival referred to in my former letter in Hyde Park, was progressing gloriously when I left. On my return to Fairlie, I stopped with Elder Young, in the village of Montpelier, and learned that brother Fitch's lectures had awakened a good interest amongst the villagers, and that very many seemed to be convicted of the truth; and of the importance of being prepared for the solemn event.

I also learnt that the Pastor of the Congregational church in that place, had proposed to give a course of lectures, in which he designed to show that the little horn in Daniel viii., did not mean the Pope, but Mahomet. The ground of his argument was, that the Pope did not wax great towards the east, south, and the pleasant land. Now suppose this wise Pastor should be successful in producing a balance of argument in favor of the horn being Mahomet; what, I ask, would be the gain? Why, it would probably be called an exploding of Millerism, as it is tauntingly called; and the solemn convictions produced by the preaching of the Second Com-

ing of Christ at the door; and all concern about meeting God next year, or any other time, would be dismissed, the church go to sleep again, and sinners glide on in their downward course to ruin. Infidels would gain some new stock, and be encouraged in the work of ridiculing the Bible, and scoff, saying, "Where is the promise of his coming?"

All this gained, and it is not yet proved that Daniel's vision was not 2300 years long, that it did not begin with the restoration of the Jews from Babylon under Artaxerxes; neither does it prove that the vision will not end next year; and the little horn, whether Papal or Mahometan, be broken without hands; and the sanctuary be cleansed; "For we can do nothing against the truth."

I gave a lecture at 5 o'clock on the Cypress-hill which was well received by some; for some there were present who were not alarmed to hear of the coming of Christ, even next year. I next spent a Sabbath at Danbury, N. H., and gave three lectures to congregations that heard attentively, and appeared to be interested. I next gave a course of lectures at Corinth flats, in the Baptist meeting house; and notwithstanding the hurrying season, the house was well filled on week days; a good interest was manifested, and the prospect of a revival was good, several rose for prayers at the close of the lectures.

While I was in those parts I gave two lectures in the Union Meeting house in Plainfield. While some were interested others mocked. I should judge on the whole that the moral condition of the people in that place would rather forbid that they should embrace such a doctrine.

Leaving Plainfield I returned to Fairlie and commenced a course of lectures; at the close of the first, a Universalist minister arose and wished to know what I understood by the end of the world? I told him we would have it, age and dispensation, if he chose. He immediately seized upon the premises and attempted to show that the end of the Jewish age must be meant. I had before shown that the instructions of the Saviour related to the gospel age; that he was a minister of the gospel age, and not the age of the law. Hence, the end that he was predicting must be the end of the gospel age. Several other questions arose about the generation, &c., which were easily answered and the matter passed. Sabbath day I obtained permission of the Rev. Mr. Morse, Congregational minister, to occupy the pulpit. Mr. M. told his people that he did not become responsible by admitting me to his pulpit for the doctrines that I might preach. My forenoon discourse was on the seventh of Daniel. Mr. M. exercised remarkable patience in hearing.

In the afternoon my subject was founded in the eighth of Daniel. Mr. Morse on discovering that I was making Bible work of computing time, seemed to have exhausted his patience, so that he interrupted me several times with very impatient questions. But the cap was put on in the 5 o'clock lecture, which was on the first and second resurrections of Rev. xx.

The dear man on discovering that the first resurrection could embrace none but saints in a glorified state, (which by the way upsets the idea of a temporal millennium of a thousand years,) and hearing that the saints were to inherit the earth, broke out in the fever of his mind, as if amazed. He wished to know if heaven was to be here? I asked him if he doubted the power of Omnipotence to fit this earth for us to

dwell on? He discarded the idea, rose up out of his seat, and declared that ten months would prove all that I had preached that day false. I was several times interrupted, till at length Mr. Morse seized his hat and abruptly left the house.

East Fairlie, August 20, 1842.

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SECOND ADVENT CONFERENCE.

AT CORNVILLE, ME. OCT. 5, 1842.

There will be a Second Advent Conference at Cornville, Me. Providence permitting, to commence Oct. 5, at 1 o'clock, P. M. Those preachers that attend the other Conferences in this state will be expected to attend the above. HENRY FROST.

Cornville, Me. Sept. 7, 1842.

THE GREAT CRISIS. EIGHTEEN HUNDRED FORTY-THREE.

No. 1.

BOSTON, JULY 4, 1842.

Vol. I.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."
"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

[From the Second Advent Reports, No. 1.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution.  Read and circulate.

WHEN we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days;" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."
2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.
3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.
4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.
5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.
6. Three years and a half Elijah prophesied that there would be no rain; and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.
7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.
8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.
9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.
10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs?

Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke. xxi. 28—31.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.—1 Thessalonians v. 4.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14-46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xxi. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4-7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting: And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we

find in 2 Chron. xxxiii. 9-11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15-18. Dan. vii. 12,) ends 1843. Dan. xii. 7-13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make

sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18-21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily sacrifice (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3-10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.—1 Peter i. 10-12.

whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And they shall pollute the sanctuary of strength, and shall 'take away' the daily sacrifice, and they shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Pa-

* Rev. xvii. 10.

pacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c.; to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt.

xiii. 14-16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv. 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4-6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24-27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* See Sermon on the Great Sabbath, "in Miller's Views."

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

Published at 14 Devonshire Street, Boston.

THE GREAT SABBATH.—If thy children shall keep my Sabbaths, then will I put my mercy upon them. And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what that signifies, he finished them in six days. The meaning of it is this: that in six thousand years the

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verses.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	"	6	
3.	Enos	90	325	3832	"	"	9	
4.	Cainan	70	395	3762	"	"	12	
5.	Mahalael	65	460	3697	"	"	15	
6.	Jared	162	622	3535	"	"	18	
7.	Enoch	65	687	3470	"	"	21	
8.	Methuselah	187	874	3283	"	"	25	
9.	Lamech	182	1056	3101	"	"	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood		1	1657	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	"	12	
13.	Salah	30	1724	2433	"	"	14	
14.	Heber	34	1758	2399	"	"	16	
15.	Peleg	30	1788	2369	"	"	18	
16.	Reu	32	1820	2337	"	"	20	
17.	Serug	30	1850	2307	"	"	22	
18.	Nahor	29	1879	2278	"	"	24	
19.	Terah's life	205*	2084	2073	"	"	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode, &c.	430†	2514	1643	Exodus	xii.	40, 41	
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25‡	2579	1578	"	xiv. 7; xxiv. 29.		
1.	Elders and Anarchy §	18	2597	1560	See Josephus.			† Exode in Egypt from Abraham to wilderness state.
2.	Under Cushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	"	11	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then.
4.	Eglon	18	2663	1494	"	"	14	85 when he entered Canaan, and 110 when he died, leaves 25 years.
5.	Ehud	80	2743	1414	"	"	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	§ Judges begin. See Judges ii. 7-15.
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	"	3	
13.	Philistines	18	2916	1241	"	"	8	
14.	Jephthah	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1228	"	"	9	
16.	Elon	10	2939	1218	"	"	11	
17.	Abdon	8	2947	1210	"	"	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40	3027	1130	1 Sam.	iv.	18	This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24†	3051	1106	"	vii.	2-17	† Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	"	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	"	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum**	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	"	2	
14.	Jotham	16	3417	740	"	"	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	xxi.	1	
18.	Amon	2	3519	638	"	"	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months		3550	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	"	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	"	xxiv. 2-16		
	Cyrus	6	3637	520	2 Chron.	xxxvi.	5	
	Cambyzes	7	3644	513	"	"	366	
	Darius Hystaspes	36	3680	477	"	"	9	
	Xerxes	13	3693	464	"	"	"	
	Artaxerxes Longimanus	7	3700	457	Ezra	vii. 10-13		
	Birth of Christ††	457	4157					†† See Ferguson's Astronomy; also Pri- deaux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

Lord will bring all things to an end. For with him one day is a thousand years, as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, And he rested the seventh day: he meaneth this, that when his son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars: then he shall gloriously rest in that seventh day.—Barnabas xiii. 2-6.

[illegible]

VOL. I.

wo! wo!! wo!!!

BY JOSIAH LITCH.

Rev. viii. 13.

Rev. xi. 14.

Rev. xi. 15.

Rev. xi. 18.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, *which God gave unto him, to* SHOW UNTO HIS SERVANTS things which must shortly come to pass : and he sent and signified it by his angel unto his servant John, who bare record." &c.

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*), and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 1 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions." &c.

This description corresponds strikingly with the description history gives us of the Mahomedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress*. "Faces of men, hair as the hair of women, and *crowns LIKE gold* on their heads." Such is the description of a Mahomedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban. LIKE gold*.

"Was given power, as the scorpions of the earth have power."

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa, and Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."[†]

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to *those men* who have not the seal of

† Ruter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahomedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahomedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass, green thing, tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahomedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mahomedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahomedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

* Smith's Key to Revelation.

† See Perkin's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehmet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. His name. In Hebrew, "*Abaddon*," the destroyer; in Greek, "*Apollyon*," one that exterminates or destroys. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "*CHRIST'S SECOND COMING*," &c., by the author, in 1838.

"And their power was to torment men *five months*." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months*," that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahomedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God.

"The four angels," are the four principal satellites of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the OTTOMAN independence in Constantinople departed, and is it in CHRISTIAN HANDS?* Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehmet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire?* We FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the *London Morning Herald* last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on

* Hawkins' Ottoman Empire, p. 113.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald* for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they (the nations of Europe) counted their numbers was to be the last of Constantinople; AND THAT DAY HAS EVERYWHERE COME.*"

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahomedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe re-organized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahomedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was

* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies."

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine, on the ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might afterwards arise!*" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the

Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near*. But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabitants of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the

world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point.

1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the glorification of the wise, and they that turn many to righteousness, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The first papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.

Published at 14 Devonshire Street, Boston.